

REFORMED CHURCH MESSENGER

CHILDREN'S DAY NUMBER

The Children's Charter

President Hoover's White House Conference on Child Health and Protection Recognizing the Rights of the Child as the First Rights of Citizenship Pledges Itself to These Aims for the Children of America



OR every child spiritual and moral training to help him to stand firm under the pressure of life

II For every child understanding and the guarding of his personality as his most precious right

III For every child a home and that love and security which a home provides; and for that child who must receive foster care, the nearest substitute for his own home

IV For every child full preparation for his birth, his mother receiving prenatal, natal, and postnatal care; and the establishment of such protective measures as will make child-bearing safer

V For every child health protection from birth through adolescence, including: periodical health examinations and, where needed, care of specialists and hospital treatment; regular dental examination and care of the teeth; protective and preventive measures against communicable diseases; the insuring of pure food, pure milk, and pure water

VI For every child from birth through adolescence, promotion of health, including health instruction and a health program, wholesome physical and mental recreation, with teachers and leaders adequately trained

VII For every child a dwelling place safe, sanitary, and wholesome, with reasonable provisions for privacy, free from conditions which tend to thwart his development; and a home environment harmonious and enriching

VIII For every child a school which is safe from hazards, sanitary, properly equipped, lighted, and ventilated. For younger children nursery schools and kindergartens to supplement home care

IX For every child a community which recognizes and plans for his needs, protects him against physical dangers, moral hazards, and disease; provides him with safe and wholesome places for play and recreation; and makes provision for his cultural and social needs

X For every child an education which, through the discovery and development of his individual abilities, prepares him for life; and through training and vocational guidance prepares him for a living which will yield him the maximum of satisfaction

XI For every child such teaching and training as will prepare him for successful parenthood, homemaking, and the rights of citizenship; and, for parents, supplementary training to fit them to deal wisely with the problems of parenthood

XII For every child education for safety of protection against accidents to which modern conditions subject him—those to which he is directly exposed and those which, through loss or maiming of his parents, affect him indirectly

XIII For every child who is blind, deaf, crippled, or otherwise physically handicapped, and for the child who is mentally handicapped, such measures as will early discover and diagnose his handicap, provide care and treatment, and so train him that he may become an asset to society rather than a liability. Expenses of these services should be borne publicly where they cannot be privately met

XIV For every child who is in conflict with society the right to be dealt with intelligently as society's charge, not society's outcast; with the home, the school, the Church, the court and the institution when needed, shaped to return him whenever possible to the normal stream of life

XV For every child the right to grow up in a family with an adequate standard of living and the security of a stable income as the surest safeguard against social handicaps

XVI For every child protection against labor that stunts growth, either physical or mental, that limits education, that deprives children of the right of comradeship, of play, and of joy

XVII For every rural child as satisfactory schooling and health services as for the city child, and an extension to rural families of social, recreational, and cultural facilities

XVIII To supplement the home and the school in the training of youth and to return to them those interests of which modern life tends to cheat children, every stimulation and encouragement should be given to the extension and development of the voluntary youth organizations

XIX To make everywhere available these minimum protections of the health and welfare of children, there should be a district, county, or community organization for health, education, and welfare, with full-time officials, co-ordinating with a state-wide program which will be responsive to a nation-wide service of general information, statistics, and scientific research. This should include:

- (a) Trained, full-time public health officials, with public health nurses, sanitary inspection, and laboratory workers
- (b) Available hospital beds
- (c) Full-time public welfare service for the relief, aid, and guidance of children in special need due to poverty, misfortune, or behavior difficulties, and for the protection of children from abuse, neglect, exploitation, or moral hazard

For EVERY child these rights, regardless of race, or color, or situation, wherever he may live under the protection of the American flag

PHILADELPHIA, MAY 28, 1931

A SPLENDID SUNDAY SCHOOL ORCHESTRA

The Sunday School of the old First Church, Easton, Pa., is justly proud of its remarkable orchestra, which has added so much to the life and spirit of the school. This orchestra, which was organized in October, 1930, with an original membership of 20 of the boys and girls of the Church School, is under the direction of Mr. Thomas Achenbach, who is a widely recognized violinist and composer, and a member of the First Church. The orchestra is a regular part of the Sunday School worship every Lord's Day. Last February they gave a concert in the First Church, assisted by some local musicians, which received great praise on all sides. In the various functions of the Church and Sunday School since its organization, it has played a very important part, and now has a membership of 34, all of whom are members of the Sunday School and Church. Mr. Charles Maddock, the Church organist, who is the dean of Church organists in Easton, appears in the last row of the photo, and Miss Irene Yerger, also in the last row, has appeared as solo pianist with the Easton Symphony Orchestra. Mr. Achenbach's genial countenance can be seen in the center of the picture. The orchestra gave a very pleasing program at the "Welcome Service" given by the Sunday School to the new pastor, the Rev. George A. Creitz, on April 19, at which time the photo herewith shown was taken. Mr. Charles K. Weaver, superintendent of the school, and his associates, Messrs. Mil-

ton S. Lippincott and Donald G. Laubach, rather think that they have the best and probably also the largest orchestra of its

kind in the Eastern Synod. At any rate, we do not blame them for rejoicing in having such a fine asset to their work.



First Reformed Sunday School Orchestra, Easton, Pa., Thomas Achenbach, leader; Charles Maddock, organist; Charles K. Weaver, superintendent; Rev. George A. Creitz, pastor.

MEETING OF THE EASTERN SYNOD

The 185th Annual Session of the Eastern Synod of the Reformed Church in the U. S. was held in Salem Reformed Church, Harrisburg, Pa., the Rev. John N. LeVan, D.D., pastor, on Monday, May 11, 1931. The session extended to Thursday evening, May 14. The Rev. Lee M. Erdman, D.D., preached the annual sermon, John 16:28, using the theme: "Moral Obligation in the Light of Our Origin and Destiny."

The Hon. William A. Schnader, Esq., Attorney-General of the Commonwealth of Pennsylvania, welcomed the Synod to the capitol city. The musical services for the Communion and the evening worship were in charge of Prof. James Emory Schierer, organist and choirmaster of the Church, a son of the Rev. and Mrs. David Scheirer. The music throughout was a real delight, and rarely if ever have the members of Synod been so uplifted by glorious music in connection with our sessions.

The Rev. Allan S. Meek, D.D., of Easton, Pa., was elected president; Elder E. S. Fretz, Pottstown, vice-president; and Rev. Thos. H. Leinbach, D.D., of Reading, treasurer. All of the 13 Classes of the Synod were officially represented.

The Holy Communion was celebrated on Tuesday morning. The "Blue Book" was adopted as a guide for the business transactions of Synod. The Synod was addressed by Miss Agnes E. Wolfe, of Bowling Green, Ky., on the work done among the colored people through the school she represented. Mr. George W. Smith, of Allentown, spoke on "Church Publicity, and Its Values to the Kingdom."

Rev. A. N. Sayres, of Lansdale, presented the work of Mensch Mill Camp, and Dr. Henry I. Stahr, of "Christian Education." Dr. William E. Lampe, presented the work of the Executive Committee of General Synod. Mr. Walter E. Myers, spoke in behalf of the Pennsylvania State Sabbath School Association, and Dr. Eugene McLean, in behalf of Ministerial Relief.

The Rev. A. V. Casselman, D.D., presided at a reception tendered to the members of Synod by the members of Salem congregation. The speakers were the Rev. T. F. Herman, D.D., of Lancaster; the Rev. Chas. E. Schaeffer, D.D., president of the General Synod, and Prof. E. M. Hartman,

Ph.D., principal of the F. and M. Academy, Lancaster, Pa. It was a great success.

The Rev. Dr. Lee M. Erdman presented a report on the State of the Church in which he pointed out the small number of vacant charges, the fact that 96 students are preparing for the ministry, and suggested that there be no reduction of salaries, nor any extensive launching of new building operations during the period of depression.

Dean I. H. DeLong, of the Seminary, emphasized the fact that the standard of ministerial students is increasing, and that better work is being contemplated. Dr. H. H. Apple presented the claims of F. and M. College; Dr. Wm. F. Curtis, of Cedar Crest College, Allentown, Pa. Dr. George L. Omwake spoke for Ursinus College; Rev. Milton Whitener for Catawba College; Dr. Boyd Edwards for Mercersburg Academy, and Dr. Howard Benchoff for Massanutten Academy.

The Homes for the Aged were represented by Rev. F. H. Moyer, superintendent of the Phoebe Home, Allentown, Pa. They are about ready to begin building operations to accommodate about 100 guests, at a cost of about \$165,000 for buildings. Dr. Charles B. Alspach, of Philadelphia, spoke in behalf of the Home for the Aged at Wyncote, Pa., which is supported by Philadelphia Classis. The other 11 Classes were asked to support the Phoebe Home at Allentown, which is the property of Eastern Synod.

Rev. Henry E. Gebhard, superintendent of Bethany Orphans' Home, reported that the Reed Baby Cottage is a new addition to the large plant, as a gift from Elder Reed, of the Telford Reformed Church.

The Elders' Association Dinner was attended by more than 135 men. Elder George M. Hartman, M.D., of Harrisburg, was elected president; Dr. Frank T. Landis, of Womelsdorf, Pa., vice-president; Elder Frank Rushon, of Pottstown, secretary; and Milton Warner, of Philadelphia, treasurer. Prof. A. A. Dieffenderfer, of Bethlehem; E. M. Hartman, of Lancaster; Thomas Taylor, of Wilkes-Barre; David A. Miller, of Allentown, Pa., and E. S. Fretz, of Pottstown, spoke on timely topics before the association and also before Synod. The Churchmen's League now has 40 chapters and promises to grow rapidly.

The Rev. S. M. Zwemer, D.D., of Princeton, N. J., spoke on Wednesday evening on "The Call of the Moslem World Today." It was most helpful.

The Thursday session was opened with a special service appropriate for the day—Ascension Day, led by Rev. W. E. Harr, of Lock Haven, and Rev. Purd E. Dietz, of Philadelphia, spoke on "Christian Loyalty." Dr. Charles E. Schaeffer spoke on the work of Home Missions, and urged the immediate need for paying the Apportionments in full, so that the salaries of missionaries can be met promptly. Dr. A. R. Bartholomew spoke in behalf of Foreign Missions, and expressed confident hope. Dr. Henry Miller and Miss Mary E. Gerhard addressed the Synod, and said, "The Orient is more receptive now than ever before for the Gospel news." Dr. Paul S. Leinbach, D.D., of Philadelphia, spoke in behalf of the "Messenger", and Synod conditionally approved the merger of the Church papers, "The Messenger," "The Christian World" and the "Outlook of Missions", with publication headquarters at Cleveland, Ohio.

A report on the merger of German Synod of the East and the Eastern Synod, presented by Rev. E. Wilbur Kriebel, of Allentown, was adopted, and instructions given to proceed with the project.

Rev. E. W. Lentz, D.D., of Bangor, presented a report on Realignment of Classical boundaries, which affected a large number of congregations within bounds of the Synod. The report was adopted and referred to the various Classes and congregations, for accomplishment.

Dr. Wm. L. Mudge, of Harrisburg, presented the work of the Pennsylvania State Council of Churches. Dr. Homer W. Tope represented the Anti-Saloon League, and the Synod pledged its support to the effort of Temperance and Law-enforcement, and presented a resolution to the Legislature of Pennsylvania, opposing any change in the present Sunday laws.

Rev. Theo. F. Herman, D.D., of Lancaster, presented a report on "Social Service" which was unanimously adopted. The report warned against salacious literature, the open Sunday, the "Movie" evil, and called for a study of Marriage and Divorce,

(Continued on page 31)

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

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EDITORIAL

TRAINING STUDENTS FOR THE MINISTRY FOR THEIR CHURCH SCHOOL DUTIES

A new word has come into vogue in educational circles; namely, "job-analysis." That is to say, the first step in planning an education for any individual is to analyze the "job" which he will assume in life.

Here is a young man who desires to be a Christian minister. In three years he will be pastor of some congregation, ministering not only to adults but to children and young people as well. He will, of course, welcome the leadership of laymen in the Sunday School, the Vacation Church School, and the Young People's Society, but he will hold himself as truly responsible for the proper conduct of the Sunday School as of the morning Church service. What things will he need to know in order to discharge this phase of his "job"? What will he need to be able to do? What convictions should he hold? If we can analyze his "job" into its constituent parts, we shall be in a position to undertake his training.

First of all, he will need to be sure in his own mind that this thing called "Christian Education" is worth-while. We do not want to thrust this conviction upon him, but we do want him to have a chance to face squarely the considerations which might lead to it. Consequently, in the Seminary at Lancaster, this ministerial student is given a course called "Congregational Responsibility to Childhood." It is a basic course inquiring into the why and the how of Christian Education. Again, if he has not already had a thorough grounding in psychology, he should be brought into touch with the best that we know concerning the human soul with which he will have to deal. Provision is made for this in the course, "The Psychology of Personality."

He will probably be called upon to teach in Vacation Church School or Sunday School, and—more important still—he will certainly want to give guidance to a number of teachers working in these institutions. Hence, he should know what lesson-materials are available for all age-groups, and should have a clear-cut picture of what good teaching is with children and young people. Two parallel courses, "Curriculum and Method for Children" and "Curriculum and Method for Young People" attempt to equip him for this service. Furthermore, he needs not only to

know how to teach but to have actual practice in teaching. To this end a plan of "Field Work" gives him experience in actual teaching in Reformed Churches in the community.

As has already been suggested, he will rarely meet with his children and young people directly, but he can and will meet with leaders who will in turn touch the lives of children and young people. Hence, one of the basic courses is "Methods of Training Lay-Leadership."

One of his major duties will be to organize the congregation to care effectively for its children. He will have to set up and administer the machinery of Sunday Church School, Vacation Church School, and the like, in such a manner that Christian character will be the outcome. To correspond to this need, a course is provided with the title, "Congregational Organization for Christian Education."

And, finally, it is becoming increasingly clear that he will need to think of Christian Education as being much more than a Sunday Church School, or a Young People's Society. He must recognize the importance of the home, the public school, and the motion picture in developing character. He must know how to conduct Parents' Classes, and be acquainted with the literature in this significant field. Hence, there is a course entitled "Christian Education in Home and Community."

These nine courses attempt to train the student for the ministry for his Church School duties. They represent a total of approximately two hundred and forty hours of class-room work.

—PROFESSOR NEVIN C. HARNER.

Lancaster, Pa.

* * *

THE MINISTERIAL STUDENT AND CHRISTIAN EDUCATION

Courses in progressive Church School methods can no longer be elective. Though in our Reformed Church it has never been a question whether to have Christian education or not, but only a matter of what quality of work was to be done, we are now coming to a point when consistories are beginning to ask when inquiring as to a suitable pastor, "Is this man able to put on a thorough Church School program that meets the needs of our congregation?" In a few cases it is even a problem to secure a man

who is able to make real use of the building and the equipment that have been provided. The time is rapidly approaching when a minister's Church School duties will rank equally in importance with his preaching, pastoral work and Church administration. Even now, in every congregation, they are a very vital part of the total service he is called upon to render.

The tasks that face the minister constitute very largely the curriculum of the seminary. To provide instruction and training for the duties that confront the student when entering upon active work is the main task of our theological institutions. We shall speak here, then, only of the Church School work that will be expected of the students who are now in training.

They need, first of all, a thorough grasp of a Church School that ministers to the various age groups in the congregation according to their varying interests, needs and capacities. This will involve instruction in the great truths that give meaning and purpose to life, the glorious revelation of God through His Word. Splendid progress has been made in providing departmentally graded materials to present these truths to children, young people and adults in an interesting, vital manner and to encourage the training of all for service both within the Church and in Christian everyday living. Such a plan provides not only for all that has been found valuable in the past, but in addition seeks to promote an instruction that makes for a conscious voluntary decision for Christ and His Cause. It is not a question of substituting education for evangelism. Education that is not evangelistic is not Christian. Courses in missions are being provided that will bring the inspiration of the extension of the Kingdom before women not only but the men as well, and before adults not only but young and old alike. When our children have once received such vital instruction following a plan of graded progression, then the pastor's class will become of even more significance than it is today. Though there are too many instances of underestimating this "golden opportunity," in some cases shortening the period even to merely a few months for this marvelously rich and fruitful contact with the future members of the Church, it is refreshing to find ever and again pastors who continue to set aside two years and provide in addition to the catechism other studies and activities that promote intelligence and loyalty both towards Christ and His Church.

What has been said of making instruction and training richer and more vital, applies equally to worship. To administer such a program requires a simple but effective organization. And when that has been set up, it needs a skillful, sympathetic hand to guide it.

This local program must ever be the pastor's primary concern and hence the major emphasis of the Seminary curriculum in Christian education is applied to the Sunday, the Vacation and Weekday Church Schools. Quite frequently the last two involve co-operative efforts of a denominational, an interdenominational or a community type. So, if the best work is to be done in the local Church there must be a sympathetic understanding of and a hearty co-operation with all the agencies that offer a vital contribution. Particularly is this true of weekday work and leadership training.

This does not mean that leadership training is primarily a community, nor even an interdenominational responsibility. The far-seeing pastor will realize that ultimately everything depends not upon leadership training but upon the kind of training that is given. With this conviction, an increasing number of pastors are having a more or less continuous course for the development and training of leaders taught by a responsible capable teacher or frequently by the pastor himself.

For all these tasks so briefly referred to and a multitude of details which cannot be mentioned here, our students must be prepared. These are not idealistic plans but rather records of what is going on. Hardly a month after school closed, one graduate asks about the most necessary course in teacher training. Another needs Summer Bible School suggestions. A third is elected as chairman of the County Council of Christian Education with responsibility to pro-

mote this phase of the work. How shall they serve unless they are prepared? How shall they be prepared unless the Seminary makes adequate provision for this fundamental and vital part of the Church's program, the possibilities of which have hardly been touched?

—PROFESSOR H. H. WERNECKE.

Dayton, Ohio

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LICENSE IN THE SADDLE

Many indications are at hand to show that "the great god License" is becoming more and more firmly entrenched in power. The mood and temper of Bolshevism spreads across the world. Revolution follows revolution. "Where are kings and empires now?" Many of these changes are doubtless in the interest of liberty; but he is blind who does not see that much of it is inspired by the spirit of license. Men will brook no restraint; discipline is viewed as tyranny; laws are considered an oppression. Be yourself; do whatever seems desirable in your own eyes.

Nor can men be expected to become obedient and law-abiding citizens if they have never been taught to obey in their own homes. When the preacher and teacher get no co-operation from parents, the case is serious if not desperate. In one case after another the papers report insurrections in colleges. It is absurd to think of faculties and trustees laying down rules in an institution of learning in a day like ours, with a generation of students who know what they want when they want it and who take orders from nobody. Everybody should see that it is hopelessly old-fashioned to attempt to keep up the ancient moral standards of a Christian college in the year of our Lord 1931. Think of the "impertinence" of imposing rules on students who are perfectly capable of self-determination; it simply isn't done in the best circles, we are told.

The other day we heard the President of a college for girls bare his heart on the difficulty of maintaining any sort of discipline or holding up high standards of conduct when the mothers of these girls strenuously object to the rules of the college and practically insist that their daughters shall be allowed all the privileges and indulgences they desire. Should the young ladies be kept on the campus on the Lord's Day, for instance, and even required to attend religious worship, or should they be allowed to go on weekend parties wherever they wish? Some mothers vote for the latter and give every encouragement to their daughters to set the rules of the college at naught. Nullification of all laws that do not please or suit you is the mood of the hour.

Or regard for a moment our modern school of writers. The *New York Times* puts it bluntly: "They get their vogue partly by being irreverent and startling. If they cannot shock the bourgeoisie, they feel that they have failed. Gentle manners they would regard as a mark of dull writing. To be absolutely unconventional, unfettered, is to them the way of freedom, as truly as it is to be ungrammatical." In this case, however, *The Times* thinks the mode will pass. The ill-natured fashions in the world of writing are "coming to be thought very stale and flat." They are also unprofitable, because they are "becoming unpopular." Let us hope this may prove prophetic, not only along literary lines, but also in the sphere of practical conduct. The jazz age, with its barnyard morals and hatred of restraint, is not only a menace to the progress of the Kingdom of God; it is a dire threat against the perpetuity of the Republic.

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INSPIRATIONAL GATHERINGS

There is a certain power and enthusiasm in a large audience which is undeniable. Not only the speaker but in a sense every person who is present shares in the inspiration wrought by the magic of numbers. We will agree, to be sure, that quality is far more important than quantity—but when you can have both quality and quantity such as you are likely to get in a well-attended and well-arranged mass meeting of Reformed Church pastors and people, it is a consummation devoutly to be wished. Recently it was the writer's privilege to attend two such happy occasions—one

in Akron, O., the other in Greensburg, Pa.—and both were highly creditable to those who fostered them and contributed to their success. Time was when it was thought by some that only Reading or Allentown, or a few other cities in Eastern Pennsylvania, could stage a really big Reformed Church Rally, but today that section of the Church will have to look to its laurels. As a fitting prelude to the annual meeting in Pittsburgh Synod, the Missionary and Stewardship Committee of Westmoreland Classis arranged a Field Day for May 17, with a general exchange of pulpits in the forenoon, and a union mass meeting in Greensburg High School Auditorium in the evening. It would be difficult to find a more representative audience of 1500 anywhere. The music was of high quality; the arrangements were admirable. It was a great outpouring of the Reformed Church folks of that splendid section of Western Pennsylvania. Occasionally such “get-togethers” are of real value in fostering an esprit de corps and in stimulating a larger measure of solidarity and aggressiveness. It is a fact that many other sections of our Church would profit by such a whole-hearted effort.

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THE BOOTLEGGERS' SPONSORS

Dr. William T. Ellis, well known journalist, reports a recent happening in Chicago which affords a quite satisfactory explanation of the degree of lawlessness in America, because it sets forth the bad example of those of great wealth and social prestige who have a special responsibility to make their influence count on the side of law and order, but who only too often in our day provoke rebellion and anarchy by their bad citizenship. Dr. Ellis relates how an honored leader in civic reform called up fifty of his friends, themselves prominent citizens, to ask their practical support in the fight against racketeering—a desperate fight in which all good citizens should be on the same side. “We have got to cut off the financial support of the bootlegger,” he said, “and I am asking fifty eminent men to agree, for the sake of their city, not to purchase liquor. This is the one basic service you can render in our war on the racketeer. Will you agree not to be a financial backer to reap the whirlwind.”

Here is the sad and disillusioning result: *Only two men out of fifty were willing to consent to the proposition.* Does anyone need to wonder why the conditions in Chicago have been so terrible, and why similar conditions, even if on a smaller scale, are spreading to other communities?

Several years ago, former Senator George Wharton Pepper wrote for *The Saturday Evening Post* a challenging appeal to people of social standing and influence, in which he pointed out that our greatest menace lies in the willingness of such social leaders to patronize those who are indisputably engaged in an illegal and illicit business. It appears, however, that few paid any serious attention to the admonitions given along this line. In another column the warning of that eloquent leader of men, Dr. Fred B. Smith, is also given, “Those whom the gods would destroy they first make mad.” And the social elite who are trampling under foot the laws that they do not happen to like will probably continue to sow the wind until they are compelled to reap whirlwind.

* * *

IT WILL NOT DOWN

We have received several letters from good friends who seem rather disturbed by the fact that the MESSENGER alludes every once in a while to the necessity for a square deal on the race question. One of these friends even went so far as to suggest that “the colored race is now receiving more than its due.” Of course, the MESSENGER is unable to accept such a position; we know too well that it does not correspond with the facts. Such questions are never settled until they are settled right, and if anyone supposes that they have been settled right, we are sure that he is the victim of an illusion. Our esteemed fellow-editor, Dr. Dan Brummitt, recently wrote in the *Northwestern Christian Advocate* a reply to such a complaint, which is so much better than anything we could write about it that we are

pleased to pass it on to our readers:

“When somebody tells you that the Church has no business to talk about the denial of political rights to the American Negro, here is the suggestion of an answer. More than 10 years ago the 13 States with large Negro populations spent about \$13 a year on each white child’s schooling, and about \$4.50 on the schooling of each Negro child. The figures have gone up. Now they are over \$40 for a white pupil, and over \$9 for a Negro pupil. But the ratio also has changed, from three to one to four and a half to one. Add to these facts about education still more significant facts about the discriminations practiced in matters of recreation, health, poor relief, and crime.

“All these have social and moral consequences. They affect the Churches, not in the South alone, but in every part of the country. They are part of the indictment brought against America and Christianity by the non-white peoples of the whole world. And if your critical friend says, ‘Very well, but what has that got to do with the Negro’s right to vote?’, *just ask him how long these injustices would last if he had the right to vote.*

“Postscript: And don’t let him get away with the hoary old fallacy that the Negro ought to be grateful for what he does get, which is due to the white man’s generosity, seeing that the Negro pays practically no taxes. That’s what the Pharaohs said about the slaves who built the Pyramids, and the industrial magnates of England about the operatives in the mines and mills, and the Russian nobles about the serfs who tilled their fields. The world is too wise concerning the real sources of the taxpayer’s money to think he has earned it all himself. It knows that in one way or another *the burden of government and education always falls on the man who is given least of the benefits.*”

So you see, friends, we have here a problem that simply will not down.

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AN APPEAL FROM THE FAR EAST

I wish to express my hearty approval of your editorial on “The Race Question in Theory and Practice,” in the February 5 issue of the MESSENGER. The Church sends her missionaries to the Orient and other lands and rightly expects them to manifest the spirit of our Christ in their relationships with the people of a different race. It is expected that the missionary will be glad to meet and treat the man of another race as a brother. To sleep in native Inns and hovels, eat from the common bowl, put the arm of love about a yellow or a black man and thus prove the love of which he preaches is expected of the evangelistic missionary. Self must be buried so deeply that being called a “foreign devil” brings forth only that deep sense of pity for the soul which knows not the Christ. As he truly enters into the life of the man of another race and forgets there is a difference of color does the missionary find his greatest joy in the service of his Master. But oh, how easy it is for some of our Dearly Beloved in the Lord’s work in America to be amazed that even occasional problems should arise which makes it difficult for missionaries to work under native directors or always to meet the hundred and one problems in the true spirit of humility.

When the missionary returns to the homeland and serves a congregation for a while, what does he find? He soon discovers that there is a great gulf between the beautiful, high-sounding resolutions passed at Synod, Classis or other conventions on racial questions, and the actual practice of Christians in their relations with people of other races. The writer well recalls how some very fine Christian people were shocked that their pastor should actually visit in the home of a Negro pastor and not be at all ill at ease. Again when the choir of one of the colored Churches sang for our Reformed Church people the pastor had the audacity to ask the white Church members to meet and shake hands with the singers at the close of the service. Later a number of good Christian people declared that was the first time they had ever shaken hands with Negroes. On a train one day two young college men came into the train and took a seat opposite the writer. In a few minutes one of

them discovered that the seat in front of them was occupied by a colored girl. I judge she was returning home from some institution of higher learning, as she bore the marks of refinement and culture. The young men hunted another seat farther up in the car. And yet we want to call our nation a Christian Nation. Certainly we cannot call it a Golden Rule nation.

In 1927 I sat through two sessions on the interracial discussions at the Ohio State Pastors' Convention in Columbus and was highly incensed and thoroughly disgusted. I admired the pluck of one young Negro pastor who did some talking straight from the shoulder. If you cannot love the Negro in your own town, your love for the one in Africa is "as sounding brass and a clanging cymbal." Have you really taken time to think just what might have been the shade of color of the face of the lowly Nazarene who came to earth to teach us love for our fellowmen! If we are Christians, let us prove it by our fellowship with those of another race.

—A Missionary.

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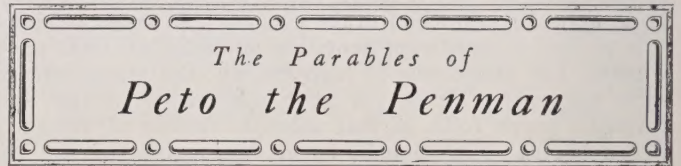
RETRIEVING A MISTAKE

The MESSENGER is much pleased to receive the following gracious note from the Honorable George McCorkle, of the Federal Trade Commission in Washington, who in renewing his MESSENGER subscription says: "I want to commend your position in the matter of Church union. We are frittering away our opportunities by joining the movement for the union of all Presbyterian and Reformed bodies. I know enough of the southern part of that Church and of the other divisions to believe that such a thing as real union will not take place in a generation, if ever. Further, our distinguished Commission on Church Union made a great mistake in not proceeding to a successful conclusion with the union of the Reformed Church and the Evangelical Synod. The result would have been a real union. Can you not do something towards retrieving our mistake?"

This statement of conviction is in harmony with a great many communications which have come to the MESSENGER in recent months, in sufficient number to make us believe, especially when taken in connection with the actions of various Classes, that they represent the overwhelming sentiment of our denomination today. Up to date we have received no communications from those who may be opposed to the union of our Church with the Evangelical Synod. If there are any such letters from responsible persons, our columns are open for the statement of any good reasons which they may have for their position. At the present time we cannot help believing that the action of our General Synod next year in favor of bringing this movement to a successful issue will be unmistakable. Such an action will not necessarily denote our lack of faith in the ultimate consummation of a pan-Presbyterian union. It is obvious, however, to those who have given the matter

thought, that the latter will be an achievement of the rather dim and distant future. The next wise step unquestionably will be to retrieve the mistake that was made in halting the most promising movement for union in which our denomination has shared in the past generation. We sincerely hope our friends in the Evangelical Synod will patiently await the decision of our Church on this matter, and not consider the action of a few individuals as final or irrevocable.

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THE PARABLE OF AN HOUR WITH THE CHOIR

Said the professor of Pastoral Theology, about 35 years back: "Gentlemen, beware of the Choir!" Most of us imagined the Dear Good Soul was advising against marrying a member of the Choir—or the Organist, if of feminine persuasion. Experience has proven otherwise. "Beware of the unreasonable crotchets of the musical temperament in your Church," would have been a more understandable warning, had he cared to couch it thus.

The Penman has been choir director for upwards of 20 years, and what he knoweth not about music, its terms and its meaning, would fill One Big Book. But what he knoweth about organists and singers would make an Equally Large Tome. The grey hairs that fringe his pate came not altogether from practicing frenzied finance in the parsonage; they were musically produced.

In the symphony of the Sunday services during all these years he has learned that *solfeggio* meaneth a study of singers as well as notes; that *appassionato* suggests "with passionate, intense feeling," and that not only in interpreting a Palm Sunday anthem, but oftentimes even more in the relations between the choir stalls. He knoweth that if there be two soloists, one of whom is assigned a part, the other can hardly sing *religiosamente*, which meaneth "devotionally." Choir flare-ups come on, frequently, *poco a poco*, "little by little." Some members interpret *firmitate*, "with firmness," rather as a suggestion of a breach of the 18th Amendment than a musical notation. Sometimes the imp of jocosity seizes the entire organization, and that's the time when they are apt to sing *tutta forza*, "with greatest force." The inventor of musical nomenclature must surely have been a monk who was punished by the Prior by being compelled to train the a capella choir. But he never had an Easter mass turned into discord by the tragedy of two similar Easter bonnets. "Gentlemen, beware of the Choir," still holds much wisdom in 1931.

CHILDREN'S DAY MESSAGES

WHERE ARE WE IN CHRISTIAN EDUCATION?

By Dr. C. A. Hauser

It is a cause for real rejoicing and gratitude to God that Christian education has struck a clarion note, and is sending forth with no uncertain sound the call to advance out of the confusion of thought and the chaos of conduct of our times.

This may seem an exaggerated statement in a time when many think of Christian education as being "at sea," when critical voices are raised against more recent educational procedure as being "faddish and new fangled," and when some timid doubtful souls actually fear for the very future

existence of Christianity because of what is happening in the field of Christian education. Such an optimistic statement must therefore be backed up by facts to make it valid.

As the first reason for the justification of such an optimistic viewpoint concerning Christian education, we would call attention to the assurance of Christian educators regarding the goal toward which they are working and the definiteness with which they state their goal or objective. To the question, "whither?" they have a definite answer. They are not at sea, nor floundering as some think and charge. Their craft is set toward the north star. Christian educators are neither more nor less con-

scious of their real purpose than their predecessors were, but they are more specific in the manner in which they state their goals. As far as Christian education in the Reformed Church is concerned the most comprehensive and inclusive utterance regarding our goals is found in the statement of objective which prefaces "The Departmental Graded Lessons," and upon which fundamental principles this teaching material is built. Here is the statement.

"The desired outcome of Christian education in the individual is a developing Christian character. In the development of Christian character is involved a growing realization of God as Father; the

personal acceptance of Jesus Christ as Saviour and Lord, and of His way of life as revealed in the Scriptures; the development of love, faith, responsibility, and strength as Christian controls of conducts in all life situations; fellowship with those striving for the Christian ideal and, under normal circumstances, membership in a Christian Church; wholehearted participation in, and constructive contribution to the progressive realization of a Christian social order."

The second cause for optimism concerning Christian education is its re-evaluation of Christianity itself, and the emphasis it places upon some of the fundamental aspects of Christianity which have been overlooked and neglected. A great controversy has been waged concerning the use of the term religious education rather than Christian education. What a medley of voices have been heard on this issue, some intelligent, some more emotional than wise, some hostile to Christianity, some merely zealous for scientific accuracy of statement. This is not the place to discuss this issue except to say, that as far as Christian educators are concerned, their interest lies in the promotion of Christianity in the most complete and comprehensive sense in which that term is understood today.

Christian education on the one hand sees the majestic figure of Christ as Friend, Teacher, Savior on the highway of life, ready to enter the ramifying by-ways of our busy troubled life. On the other hand it sees men and women, young people and children struggling, wrestling with life, and living. How to open the eyes of people that they may behold their Friend, Guide and Savior; how to get folk to accept His fellowship, His loving sacrifice, His guidance and power to seek to be persons like He would have them, with these things Christian education has to do. This is its task.

Christian education has dared to face this issue. It has given first place to the end Christianity has in view for individuals and human society, and has placed means, materials and methods as important as they are second in importance. It says boldly Christian education is interested primarily in vital Christian religion and not in education as such. The emphasis is on Christianity and not on education. Those pious souls who have feared for the Bible, for creeds and customs as they think of

modern Christian education, should really take comfort in this return to religious reality and this vitalizing purpose of Christian education. And incidentally, not only is a better use of the Bible made by the newer processes of Christian education but much more of the Bible is included in the newer lesson material. As applied to the Departmental Graded Lessons a careful study shows the following facts. Quantity of Bible Material Used in the

| Uniform and Departmental Graded Lessons Respectively | | | | |
|--|------|------|------|-------|
| Gross Number of Verses Used During Three Years | | | | |
| | 1928 | 1929 | 1930 | Total |
| Uniform Lessons. | 628 | 610 | 653 | 1891 |
| Departmental Graded Lessons: | | | | |
| Primary | 1199 | 1135 | 569 | 2903 |
| Junior | 1843 | 1344 | 1915 | 5102 |
| Intermediate. | 1128 | 3289 | 1612 | 6029 |
| Senior | 2284 | 693 | 1224 | 4201 |
| Young People | 1483 | 1538 | 1030 | 4101 |

It should be noted further that in this purpose to develop Christian persons and a Christian world brotherhood, the matter is not left to chance in the newer approach of Christian education. On the contrary in every teaching situation, when pupil and teacher meet to learn the Christian faith and life, the test is applied as to whether the process is Christian in its method and in its results or outcomes. The so-called "Christian Character Traits" used by Christian education in building lesson material were formulated and are used for that purpose. Christian education has never been so Christian. In no age of the Christian Church has the significance of Christian personality and its development been given such careful and specific attention. This emphasis no doubt is a result of the contribution of the newly developed science of psychology which has devoted itself to a study of the human spirit and how it unfolds itself. Here too is laid the trackage which will insure for Christian education a Christian approach to the study of psychology which must take into consideration the relation of the spirit of God in the unfolding of personality.

The third cause for such an optimistic view concerning Christian education lies in the way we go about our job today, or in the educational methods we use.

The demands made upon the teacher of yesterday were much more modest. If a teacher studied the lesson quarterly faithfully or went to a teachers' meeting where the lesson for next Sunday was studied, that teacher was considered a model teacher. Officers performed the simple duties of their office. No special preparation or training was required. But today how different is all this. The language we use regarding the Church School, the literature we read, the conventions we attend, all impress us that a great change has taken place. Religion shows the influence of the professional educator. Some people praise God for this enlargement of scope, of this important Christian activity. Others not understanding this development, brand it "high brow," "materializing religion," "mechanics." They say Christian education has become "professionalized." What has actually happened is that professional educators have devoted their time and talent to the improvement of Christian education. They are seeking to develop a professional attitude on the part of volunteer teachers. Compulsory public school education has prepared the way and made this higher level of educational work possible. To launch into this more serious task, requires a greater consecration and application of our teachers. Needless to say also that to pass on information to others is an infinitely more simple task than to guide others into the full Christian development of their personalities.

Naturally until this adjustment is made, there will be much misunderstanding and confusion. But teachers who faithfully use the Departmental Graded Lessons will find such help as will enable them to carry on their work on the higher level. That our Church School officers and teachers are actually seeking to make the adjustment is witnessed by the encouraging fact that our Departmental Graded Lessons have increased in the following remarkable, encouraging way:

| | 1929 | 1930 |
|---------------------------------------|-----------|-----------|
| Uniform Lesson | | |
| Periodicals | 1,610,322 | 1,495,374 |
| Departmental Graded Lessons | 2,484,959 | 2,703,203 |
| Closely Graded Lessons | 234,051 | 229,157 |

You will note from these figures that the Departmental Graded Lessons now have a circulation almost double those of the Uniform Lessons.

The final cause for optimism regarding Christian education, to which we wish to call attention, is the direct attack Christian education makes on the unChristian elements of our muddled modern life. It presupposes that God hates all forms of sin and unrighteousness with a bitter hatred, and that He wants His children to hate it with a like hate. It presupposes also that God loves His children and that He wants them to love each other with an unselfish love. Those who think "Christian education lacks soul," hardly reckon with the facts in the case. That same Majestic Figure who calls us into the fellowship of joy with Him also calls us into "the fellowship of His sufferings." He leads us into the temple with scourge in hand to cleanse it of any impurity, He leads His followers on to daily Calvaries of decision for God and brotherhood. Christian education is thus a great spiritual passionate challenge, a challenge to love and to courage. Christian education is a dangerous venture in a world like ours if taken seriously. "The Son of God goes forth to war" and "we follow in His train." With eagle eye searching the entire horizon of our modern life, Christian education addresses itself to the so-called "eleven areas of human life" with all of its intricate ramifications and challenges us to find the Christian solution of every problem of life in its faith and conduct aspects. The final utterance of Jesus, "Lo, I am with you always" is not only a promise of help but a challenge to obedience. Christian



Priscilla Bible Class, St. Andrew Reformed Sunday School, Allentown, Pa., Mrs. M. E. Hertzog, Teacher

education today conceives of itself as having the colossal task of directing the prophetic challenges of the pulpit into the educational channels of the Church School, and of inspiring the hearer to become willing to think through the problems of life, to find Christian solutions and to act out his convictions. Was Christian education ever so Christian? That is where we are in Christian education. Far from the goal! Yes. Possible to be attained by every day people? Yes, with God's help, if we will. And the result? Individuals and society healed and redeemed through Christ! Let us take courage and go forward to the Christian conquest.

THE UNIFIED CHURCH AND CHURCH SCHOOL

By Alvin F. Dietz

"What do you mean by the Unified Church and Church School?" This question is frequently asked when speaking of the unification of the Church and Church School. It is difficult to explain all that enters into the unification of the two organizations, in the limited space at our command. But that we may get some idea of what it means, the writer will attempt to set forth a few things which need to take place in the process of bringing all the organizations under one head, the Church. In the first place, we must no longer think in terms of two separate organizations; independent of each other. In the second place we must determine what the mission of the Church really is. If we meditate carefully, we may learn that its true mission is, to preach, to teach, to serve. Having determined this, we now begin to effect our organization. From this point of view the Salem Reformed Church, Shamokin, Pa., began to unify and expand its work.

First: the Organization. The Church is divided in two departments; the department of Worship and the department of Christian Education. These two departments function through the Executive Council which consists of the pastor, Consistory, and three members at large together with the Administrative Staff, the personnel of which is the general superintendent, the director of Religious Education, and the secretaries. This Executive Council is elected by the congregation. The Council in turn elects all the department principals and teachers and determines all the policies of the department of Christian Education. They arrange for Leadership Training, Daily Vacation Schools, and the curriculum for the Sunday program. The office of the pastor, the general superintendent and the director of Religious Education is ex-officio and the department principals are advisory members of the Executive Council. Workers' conferences are held monthly and the Executive Council meets at least quarterly.

The Sunday program. The membership is divided into three divisions: the Children's Division, the Young Peoples' Division, and the Adult Division. The three divisions assemble at 9.45 A. M. The children meet in their respective departments and remain there for two hours, except for their classroom work. The young people (12-24 years) meet in the chapel the first hour for morning worship, and the adults (24 years and upward) meet in their respective departments for study the first hour. The second hour the young people go to their departments for study and the adults go to chapel for morning worship. At 11.45 A. M. all departments are dismissed. Parents and children come together and go home together except, when for domestic reasons, a few need to go home earlier. But this number is so small, that it does not impair the program in any way. Much is made of worship. In the Children's Division the worship services are held in the departments. An elder of

the Church conducts the worship service in the Junior Department after the pupils return from the classrooms to the assembly room. In the Primary, Kindergarten and Nursery Departments, the superintendents conduct the worship services. The worship services in all departments are distinct from the opening period in the School. For example: the Primary Department opens with a piano selection, the children sing a "Good Morning" song, salute the American and Christian flags, greet the visitors, remember the birthdays and receive the offering. They then have a memory period when they commit a hymn to memory or some passage of Scripture.



Intermediate Group, St. John's Reformed, Kannapolis, N. C.

This is followed with a study and expressional period of one hour. After the class period, they return to the Assembly room. The worship service now begins. They rise and say, "The Lord is in His Holy Temple, let all the earth keep silence before Him." This is followed with a hymn, scripture and prayer. In place of a sermon the superintendent tells a Bible story. They close with a hymn and the group is dismissed.

In the Young Peoples' and Adult worship services, the pastor has charge. The young people have their own choir, a processional and recessional. The whole service is adapted for young people and the adult service is arranged for adults.

It is impossible to go into the curriculum of the educational department, for space does not permit; suffice it is to say that this unified program which is now in vogue for more than two years in the Salem Church, Shamokin, Pa., has helped greatly to solve the attendance problem at worship.

Shamokin, Pa.

PIONEER WORK IN CHRISTIAN EDUCATION BY A CLASSICAL COMMITTEE

By Russel D. Custer

West Susquehanna is the Classis in Eastern Synod selected by the denominational Board of Christian Education in which the Classical Intensive Promotion Plan shall, if possible, be worked out, through the Classical Committee on Christian Education, in experimental fashion. This Plan is nothing more or less than the attempt to reach each Church and School in the Classis with help—from the denominational Board, from other schools, and from the Classical Committee—in bringing the standard of the local school up to the highest possible point.

West Susquehanna's Classical Committee, consisting of six members, began its work under this plan, on March 27, 1930, meeting with Dr. Hauser, facing its task and making initial plans of attack.

Thus far the following has been done: (a) A comprehensive questionnaire has been sent out to every pastor and superintendent in the Classis, asking for detailed information under the heads: The Pupil—The Teacher—The Young People—School In General—Problems. Upon their return a compilation will be made which will furnish the Committee a bird's-eye view of the schools of the Classis.

(b) The Classis, the largest in area in Eastern Synod, has been divided into five

districts, of three to five charges each, with a ministerial member of the Committee exercising supervision over each, making contacts, co-operating in local school projects, and assisting whenever necessary under the plan.

(c) A Classical Conference on Christian Education is held annually in connection with the spring meeting of Classis; and throughout the year regional conferences are held in strategic sections of the Classis. In the latter, problems checked by the local pastors are considered.

(d) A bi-monthly Bulletin, "The Educational Challenge of West Susquehanna Classis" is issued by the Committee, 500 copies of which are distributed to the officers, teachers, and workers of the schools throughout the Classis. This sets forth goals and aims, news items concerning the schools, accounts of projects being carried on, phases of the Classical program, etc.

(e) Promotion of the training of leaders. Summer schools and camps are brought to the attention of the young folk. Preliminary plans have been made to establish, during the coming year, a leadership training school in each of the five Classical districts, under competent leadership, and with a curriculum adapted to the needs of the schools of that particular area.

(f) The Committee is endeavoring to make of as large a number of schools in the Classis as possible, experimental stations, where work in selected projects, such as Parent Training, the Temperance Code, Integration of school program, new types of young peoples' programs, Workers' conference, etc., may be carried on helpfully.

(g) Lectures, together with slides made from actual photographs of situations and materials within the Classis, and without, bearing upon the various phases of Christian Education, are being assembled for future use in the Committee's work.

(h) A problem that the Committee has set itself to solve is that of securing co-operation between the denominational agencies of Christian Education and the six County Sunday School Associations in the area covered by West Susquehanna Classis.

(i) The Committee is attempting to put into the hands of superintendents and workers helpful literature on Christian Education that does not come to them through the regular channels. International Council Standards for all departments are illustrations.

(j) For the purpose of carrying on its work the Classical Committee has effected a simple organization. Each member has procured necessary standards and manuals. Meetings are at the call of the chairman. West Susquehanna Classis has appropriated \$150 per year for the Committee's work.

Too much appreciation cannot be given our denominational Board of Christian Education for the fine assistance it has given the Committee through Dr. Hauser and the other members of the Educational Staff in the form of consultation, counsel, mimeographing, literature, etc.

BRINGING CHRISTIAN EDUCATION WITHIN REACH OF THE FRONTIER

By Rev. L. S. Hegnauer

There is a feeling on the part of many that the Religious Educators have put Christian Education out of the reach of our common folk. They have been shooting too high to hit the mark. Either our pastors and teachers have not taken ample time to study the mind of the religious promoters or they do not have the mind to see what it is all about. It is well and necessary to have better trained teachers, and yet we must remember that in our Frontier Church our workers are all volunteers.

Therefore, it will be necessary to simplify the program and the materials to bring Christian Education within the reach of the Frontier. We must encourage and train for better teaching. New methods are being used in promoting general education, why should we shun new methods and new materials in Christian Education, providing the work to produce better Christian character? We should welcome them.

We must make our Religious Education more Christian (Christ-like) that the Frontier will go out after it. We must be able to meet the problems that confront our people, we must present Christ and His teachings in such a way as to solve these problems. We need a Gospel broad enough to meet the needs of every person and narrow enough not to lose sight of the Savior. We must bring the Spirit of Christ to the needy man. We have too long separated man's need and God's remedy. Any method or material that will bring this to pass will bring Christian Education within reach of the Frontier.

Schools or conferences for religious workers, on methods and materials, would give much help, such as are being offered at New Glarus, Wis., July 13-19, and at Dayton, Ohio, Aug. 3-15. Conferences in various localities, wherein a group of Church School workers might get together, and have a special worker deal with problems of a particular department. This would arouse enthusiasm and interest among our workers.

This would demand an expert or field worker. One who could go to the local school and study the situation, the field, the problems, the needs, etc. He could plan and work with the school to great benefit.

This field worker could make several of the schools experiment stations. We know that the farmer farms different from years ago, but he produces greater crops for it, and he has gained much of his knowledge through the experiment stations. In Christian Education much could be gained by this same method.

The field of Christian Education is a large and unsolved problem, and we must be open minded, honest and Christian enough, though it may revolutionize our whole work, to use that which will bring the best results.

Chicago, Ill.

THE CHALLENGE OF THE CHILDREN

By Mrs. Margaret L. String

This is the time in the Church year when we always think of the children. We think of them with joy and pride, we think of them as the future members of our Church, but do we ever think of them as individuals? Do we ask ourselves, "just what is our Church doing for the children?"

This, then, is the challenge today that each Church will give time and thought to the study of the program and work of the Children's Division.

Do you have a program for your children or do you just have organizations, with no one to know and few to care, just what is being accomplished by these organizations?

How shall we study and plan for our children? This is the season of growing things, as you walk in your garden and

You may need to relocate some of the departments. For many years all the fine rooms in the Church have been used by the adults, but times are changing and some of us feel that some of the undesirable attitudes found among the adults today, could have been avoided if, in former years, more stress had been placed on the



Primary Department, Vacation Church School, First Reformed Church, Hamilton, Ohio

enjoy the lovely blossoms, do you remember that day in the early spring? The day you uncovered your plants and examined their growth, how you transplanted some so they could get more sunshine, how you enriched the soil of others, how you cut away the dead branches and pulled up the weeds. You planned the garden for the whole year.

proper housing and teaching of the children in the Church School. Your children may need more sunlight, it might mean changing the dark windows to windows of clear glass, or moving from the basement room to a room on the first or second floor. It might even mean adding a new wing to your building.

You may need to put the sunshine into



Paradise Vacation Church School, Troutville, Pa.

That is the way we would have you plan for your children. Study the needs of your children, note their growth in Christian fellowship during the last year.

your program, as well as into the room. Children grow best in joyous surroundings, let us do away with stilted programs full of drills of every kind, and through fellowship, in an informal program, guide our children into Christian experiences.

The soil may need enrichment. What are we feeding the children, are we feeding their desire for beautiful things, are we helping them to appreciate and love beautiful pictures and hymns? Do our teachers take time to hear and study the great masterpieces of music? Has your school placed a few fine pictures in each one of the children's departments?

Have you provided a "Workers' Library" for the use of your teachers? Do you use the monthly Council meeting as a time for Leadership Training?

Have you cut away the dead branches? Many schools need to cut away all the things that have no value, and give more time for real growth. It may be the custom in your school to have the children sit with the adults through the opening exercises. This is of no value to the children and a loss of valuable time, it is one of the dead branches we could lop off. Does each teacher take up her own offering,



Vacation Church School, Berwick, Pa.

thus causing utmost confusion? This branch could be cut off and in its place we could substitute an offering service, making it a part of our worship program. Weeds may need to be pulled up. Careless habits of inattention, lack of regular attendance and punctuality on the part of both teacher and pupil.

Every school, regardless of its size, can have a definite plan, which grows up, not from an effort to carry out to the letter some suggested plan of organization, but from the needs of its own situation.

Will you accept this challenge?

As officers in your Church School, study the program and work being carried on in the interest of your children. Decide just how valuable the work is, then study the needs of your children. Call a meeting of the teachers of the children, place before them the results of your study and together plan a program that will meet the needs you have discovered. The Board of Christian Education will help you with suggestions and enrichment materials.

HAS THE CHURCH AN ADVENTURE FOR YOUTH?

By Catherine Miller Balm

Scarcely had the open forum on young people's work begun when the perennial question made its appearance—"Why are the young people of today uninterested in the Church services? They do come—some of them—to Sunday School and Young People's Society but—why don't they stay to Church?"

Six of the seven ministers present had a solution for the problem. Their answers ranged from the inherent prevarity of modern youth to faults in the present time schedule of Sunday School session and

"N-no," replied the young people.

"Do you know why not?"

They pondered for some time. Some of them thought that their lack of interest was a direct result of lack of instruction—"Maybe," they suggested, "if we had been taught more about what worship means—" "The sermons are over our heads," said one. "Our preacher is so different in Church—he even changes his voice," added another.

The significant answer came when two-thirds of the crowd had said, "Why, of course we'd rather go to a movie than a Church service!" A thoughtful boy rose to speak—"We like adventure," he said. "We see that in the movies: something happening, obstacles to overcome, getting somewhere! A Church service is just the same old routine and the sermon doesn't challenge us to do anything much. The Church seems to be just standing still."

We cannot, we who are pastors and teachers and religious educators, dismiss that statement with a shrug or a frown. We know that it holds a clue to the secret of youth's growing indifference not merely to the Church service but to the whole program of the Church. What we need, as youth leaders, is not only new time schedules for services, not only new teaching techniques and systems of administration. We need to give to youth the flaming challenge of the young man Jesus—we need to call youth to the most heroic of adventures.

We might, from our pulpits, call to youth to build a new world. Oh yes, we have talked about building the Kingdom of God. But we haven't grown very much excited about it. We have not cried out against the horror of child-labor, against social and economic injustice, against racial dis-

until tomorrow. Unless they have a share in the leadership of today they will be missing entirely tomorrow.

The Young People's Department, recognizing the importance of challenging youth to a real Christian adventure, is eager to help local pastors, teachers and leaders to find the particular adventure which will challenge their young people. We are ready to help the teachers discover the present interests and needs of their pupils and to actually test pupil growth in Christian experience. We are ready to furnish materials which will help in guiding pupils through group discussion, worship and service activities. We are sharpening the tools—but you must help us say to youth—

"Being a Christian in this modern world—finding God in spite of the clutter of things, following the Jesus-way of love in an age of competition—this is an almost impossible adventure." Youth! We dare you to try it!

THE CHILDREN'S CHARTER

By Mary Alice Jones

The results of the findings of the White House Conference on Child Health and Protection, called by President Hoover last fall, have been summarized into nineteen points called "The Children's Charter." This becomes, we believe, a most significant document. The summary is based upon careful and thorough-going study into all phases of child life over a period of eighteen months by eminent authorities in all aspects of child nurture.

The Charter has been printed in attractive form on a heavy white background, lettered in black, with a decorative design in delft blue with touches of gold. Suitably framed it makes a dignified and effective wall piece. The Charter is being used extensively in the offices of a wide number of agencies serving children and youth. We feel that it should have a place in Churches and buildings devoted to religious education as a constant reminder to the adult members of the Church of their opportunities and obligation, both as citizens of the United States and as citizens of the Kingdom of God.

No follower of Jesus should allow himself to forget that the great Teacher placed the child in the midst. "The Children's Charter" may enable us to follow His example.

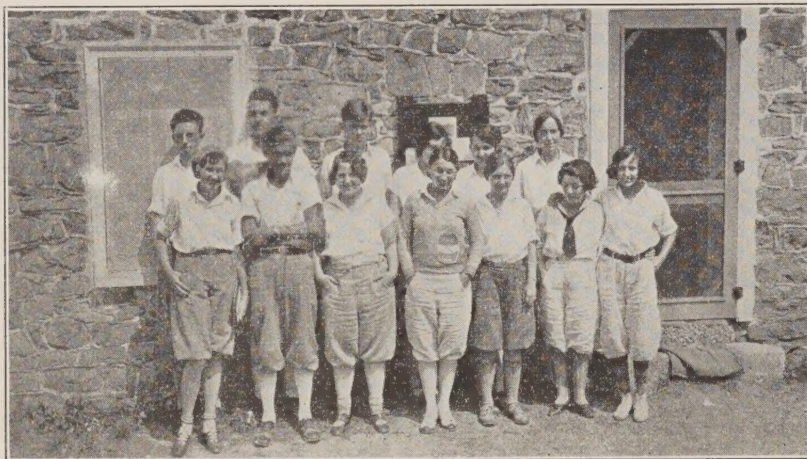
In the suggestions for the observance of Religious Education Week, September 27 to October 4, is an item regarding the use of the "Children's Charter" in the observance of this week, and a plan for its acceptance by the Church members. Copies of the Charter may be secured from the American Child Health Association, 450 Seventh Ave., New York City, at twenty cents per copy.

THE OPPORTUNITY OF THE CHURCH SCHOOL TO PROMOTE THE USE OF GOOD LITERATURE

By Edward A. G. Hermann

It is perhaps a little difficult for the average layman to appreciate the unique place of the Illustrated Story Papers in the life of wide-awake, aggressive Church Schools and to visualize the vast extent of their influence in the unfolding characters of the Christian youth of today.

As a representative of the Board of Christian Education of the Reformed Church the writer attended the annual meeting of the Editorial Sub-section of the International Council of Religious Education which was held in Philadelphia in May. There were present in the group forty editors of Church School story papers, coming from all parts of this country and from Canada, and representing a score or more of the leading Protestant denominations. An estimate of the combined circulation of the papers represented has revealed the thrilling and hopeful fact that they are eagerly read each week by approximately 19,000,000 boys and girls and young people. It is impossible for us to



Young People Who Are Ready for Responsibility

Church service. "You can't expect young people," they said, "to stay so long as the time required for Sunday School and Church service. Now if you try the new plan of combining the two—" The combined service, still in the experimental stage seems to have justified itself in the experience of those who are trying it. However—

"It isn't the length of time," ventured a young man. "We wouldn't think it too long if we were really interested."

"You don't go to Church to be interested," replied one of the ministers. "When you come to your death bed—"

The very much alive young people were not worried about death beds, but they did want to solve this problem and—the period ending abruptly just then—I had to leave them with the seventh minister who frankly confessed he didn't know the answer but that he would work with his young people to try to discover it.

At the next towns on my schedule I did not wait for the question to emerge. I threw it at the group immediately. "Are you interested in the Church service?"

crimination, against that pseudo-patriotism which is breeding new war. We might, in the name of Jesus who loved even His enemies, call youth to an amazing adventure of love—and we ask our young people to raise money for the new hymnals.

One of our Reformed Church delegates to the Christian Youth Council of North America at Toronto came to the writer at the close of a session. His eyes sparkled with eagerness—"This is the first time I ever had real responsibility in helping decide a question about religion," he confided. "We've been working in the section on Christianity and world peace. Say, being a Christian today is a man-sized job, isn't it?"

There is, then, the necessity—if we want to hold young people in a vital way in our Churches—of giving them a really responsible place in the Church, letting them increasingly help to face the Church's problems and plan its program. That, of course, involves increased training of leaders, which is another and most important story. We have spoken to young people as "the leaders of tomorrow," but they won't wait

measure moral and spiritual influences. But if suddenly our presses were to stop running and these boys and girls and young people were to be deprived of the privilege of reading these papers, it would be to many a distinct personal loss and the moral life of the Church and the Nation would be vitally affected. This does not mean that they would have nothing to read. But they would have to have **something** to read and the chances are that in many cases there would be poor substitutes. For three days our group sat together in conference in Philadelphia to study the needs of our readers, to plan our programs for the coming year and to provide the very best that it is possible to get in order to satisfy their hungering minds and hearts.

The purpose of this article is to call the attention of ministers, Church School superintendents and teachers to our group of illustrated story papers and to remind them of the wonderful opportunity of providing their scholars, through these channels, with wholesome reading matter.

The boys and girls will read—they must read; they are **hungry** for good stories and interesting articles. If **you** do not direct their reading habits, they may develop in the wrong direction. The other day my heart was saddened when I discovered a young boy, just entering upon the adolescent period, reading a magazine which I would not permit to come into my home. That is going to tell on his character in a few years. In most cases it means merely the substitution of the **good** for the **bad**. Our stories are just as thrilling as the stories printed in the old dime novels, but in every story of adventure appearing in our papers there is something that appeals to the best in the heart of the boy or girl. The story must first of all be **interesting**. But there must be more than mere interest. There must be somewhere in the plot or character development a touch of **idealism**, something that stirs the soul and leaves upon the life a lasting impression.

A writer and lecturer, in referring to the attractiveness and helpfulness of our publications, told the editor that she would far rather place "The Way" or "Leaves of Light" in the hands of her children than to have them feed upon some of the cheap, trashy and positively immoral story magazines found upon our news-stands. After making a thorough study of the contents and make-up of many Church School papers and discovering their place and power in life, an outstanding authority on religious education declared that they serve as a **moral antidote** for the influences that **poison** the minds of our youth in modern life. If this be true, then no Church School can afford to neglect this means of serving the young people.

Some time ago Bishop McConnell commented upon the great change that has taken place between the type of stories found in Church School story papers today and the type published a generation or two ago, and ventured the opinion that if Mark Twain could have read, as a boy, the clean, wholesome stories published today, based upon reality and colored with a touch of real humor or a touch of real religion, he might have been saved from skepticism and become a power in the Christian Church. The old type of "goody-goody" story was unreal to Mark Twain and its effect was to turn him from religion. "Tom Sawyer" and "Huckleberry Finn" were written as reactions to the over-pious type of boys' stories.

Characters that move across our pages must be flesh and blood and leave their good influence upon our young people. Our age demands honesty in the interpretation of life. To satisfy in part the demand for reality and idealism we are planning to run in "The Way," this coming fall or winter, a new serial by Ralph Conner, that popular writer of stories whose characters are always clean and red-blooded. The Board will be glad to send sample copies of any or all of our story papers to schools contemplating this form of service for its young people.

LOCAL CHURCHES AT THE CENTER OF LEADERSHIP TRAINING

By Fred D. Wentzel

The best training of leaders may be done in the local Church. The community leadership school is good. The camp and the summer school of religious education are better. But for the growing of a leadership that sees far and guides well, there is no soil so fertile as the local Church itself. If that soil is ploughed by a reverent daring, watered by a brotherly wisdom and cultivated by a saintly patience it will naturally produce the leaders who are so urgently needed by our Churches and so difficult to find.

Within the next few years leadership training will be seen as the function primarily of the local Church. Strong tendencies have been evident during the last five years toward centering the training of leaders in agencies outside the local program. Community schools, institutes, rallies, conferences and conventions have attracted thousands of men and women. Denominational and co-operative camps have multiplied rapidly and most of them have been crowded with youthful delegates. No one who is intimately acquainted with the leaders and the programs of these agencies outside of the local Church can doubt their vital contributions. They have bound people of different denominations together in great fellowships. They have given religious education a flavor of dignity and charm. They have succeeded in bringing a new vitality into the religious thinking of both old and young. They have in many communities actually saved Churches from gradual extinction by offering particularly to young people a reinterpretation of life and of religion that meant nothing short of conversion.

But with all the contributions of outside agencies to the personal development of the Church workers, we are beginning to recognize that vast numbers of local Church programs have not been appreciably changed. Our leaders know more and see farther, but in too many cases they fail to lead more wisely and surely. How are we to explain this fact?

Every agency outside the local Church has been regarded as in one sense or another an **outsider**. This is one explanation of the comparative impotence of school, conference and camp. Delegates who came back with new ideals met either open or subtly concealed resistance when they tried to embody these ideals in practical programs. They may have been more zealous than wise in attempting changes. But whatever may account for it, the fact is that in many cases the new ideas and the new methods of the returned delegate have found little if any place in the congregational program.

Though it is unpleasant to do so, we might as well acknowledge that a real reason for the small practical results of outside leadership training agencies has been their **outsideness**. What the local leaders suspected has been too often true,—schools and conferences and camps have been rather contemptuous of the "backward" habits of the local Churches, and have permitted themselves to become centers for the creation of a group that gloried more in their own superiorities than in their bonds of fellowship within local Churches. Outsideness has thus often been a true description of the **spirit** of the leadership agency. And it has been too much a true description of the **method** of the agency. We have not learned, for instance, how to base our studies in community leadership schools squarely on the conditions that exist in the local schools represented in our classes. Much teaching in these centers is a mastering of general principles and a summarizing of chapters in a book, with little analysis of local Church problems and practically no guided experimentation in the improvement of local church programs. We are now spending a great deal of thought and much money in efforts to dis-

cover how the school and the camp and the conference may be more conspicuously and successfully related to the thinking and the planning of the congregation, and the outlook is hopeful.

Suppose we learn how to make the outside leadership agency a means of local Church improvement, will we then be able to relieve the local Church of responsibility for the training of its workers? By no means. The local Church is now and will always remain the best soil for the growth of leaders. The degree to which the outside agency becomes effective depends on its beginning with, continuing with and ending with conditions in the local Church. The insight and the skill that it develops must find congenial soil in congregational programs. Without this soil, insight is little more than day dreaming and skill is a Don Quixote pastime.

We must go farther. There is undoubtedly a real place for outside leadership agencies that have a strong concern for the Churches and insist that their teaching shall center in the educational programs for which the delegates have responsibility. But if we had twice the number of schools and conferences and camps now in existence and all of them were sympathetic and skillful in guiding the improvement of local Church effort, we should still have to recognize that the most essential elements in the leadership training program were the kind of soil provided by the local Church itself and the care with which that soil was tended. Let us see what this would mean in more specific terms.

A soil good for the growth of leaders is ploughed by reverent daring. In other words, the Church that underwrites great causes and undertakes great programs for the sake of these causes is more likely to develop that vision and consecration and contagious passion which makes men lead-



Learning by Teaching
Dayton Summer School, 1930

ers of others than a Church whose message and program do not greatly challenge its members. There are those who say that the very life of our congregations is so narrow in its concerns and so fearful of the consequences of heroic preaching and teaching that we cannot expect it to produce strong leaders. Whether such a judgment is true or not may be hard to determine, but it cannot be doubted that in a Church which is gripped by lofty ideal and which ventures to stand for that ideal so sacrificially that no one can deny its sincerity we have a more favorable soil for the growth of leaders than in a Church that is fearful of its own safety and timid in its program. For if a congregation stands for a Cause those who grow up in it are moved also to stand for the Cause. And a leader's power depends largely on what he stands for in the eyes of his fellows.

Brotherly wisdom is as essential to a good soil as reverent daring. If a congregation deliberately sets itself to living out in its own activities the ideal of godly brotherliness to which it is committed, if it strives to be democratic in its planning and carrying out of programs, if its teachers and pupils plan worship services and goodwill enterprises and study courses in ways of thoroughgoing fellowship, it is making almost inevitable the development of the disposition and the abilities required

in modern leaders. From the time when a child is initiated into the Christian brotherhood until the day when he becomes an elder or a teacher or a society president he must have opportunities to think with, to plan with and to work with those of his own age and those of wider experience. When he undertakes for the first time to teach a class he needs the sympathetic counsel of older members of the fellowship. When he himself is old in experience he will still lean on the wisdom of his fellows and keep improving his practice in the light of the co-operative thinking of all who belong with him to the goodly company of those who are growing in grace and in the knowledge of God.

To reverent daring add brotherly wisdom. To brotherly wisdom add saintly patience. Leaders grow. We have been long in discovering this. We have deceived ourselves by thinking that we did not need to provide in our week-by-week ac-

tivities the soil and the atmosphere in which leaders would develop naturally. We have contented ourselves with one-year courses of training which attempted in ten months to graft on our people the knowl-



Vacation Church School, First Japanese Reformed, San Francisco, Calif.

edge and the leadership ability which can come only by a long process of living and working in fellowship. We have criticized our teachers for their failure to practice in their classes what we talked about abstractly in the training group. But today we are penitent. We confess our sin of expecting miraculous transformations in people whose experience from the time they joined our Sunday Schools has tended to unfit them rather than to fit them for leadership. We realize contritely that we have not prepared in the local Church the soil that develops leaders. We have not ploughed it with reverent daring, nor watered it with brotherly wisdom, nor cultivated it with saintly patience. But today we who are responsible for the guidance of the leadership training movement, commit ourselves once again to the Way of Him who grew in wisdom, was made perfect in suffering and for the sake of the Kingdom of God dared to love men utterly.

The Truth About Spain

By DEVERE ALLEN

(Here is a trenchant account of one of the most interesting of recent events in history, sent direct to the MESSENGER by the gifted Editor of "The World Tomorrow")

A week before the recent revolution, I entered Spain. I went for the first time, a sympathetic visitor, but with many false notions in my head. Even as it was, I fancy that, from reading in sources the average person does not follow, I was far above the usual in optimism concerning the future of the country; but I was hardly prepared for everything that followed. I have had good fortune before; but nothing in my life ever gave me such a thrill as the transition from Monarchy to Republic. Never had I hoped to witness so colorful and so magnificent a demonstration of democratic competence.

Spain has not only often failed to put its best foot forward; it has been sadly distorted by untrue reports. It is true that the Spanish character, if any generalizations are ever correct, is highly individualistic; it is a fact that Spain's history has been filled with bloodshed, violent revolt, and continuous upheaval; it is beyond all doubt that divisionism of many kinds, with an infinite crisscrossing of purposes, has cursed the land for many generations. But the frequent picture of a people brutalized by bullfights and the prey of demagogues, bursting out in conflict over the merest trifles, and incapable of sound self-rule, has had no basis in fact.

If we are to understand the new republic, we must shake ourselves free both from prejudice and propaganda. And of propaganda there has been quite enough to account for much of the prejudice. American newspapers have had few correspondents in Spain, and these, as a rule, have received their tips from the monarchy and the aristocracy with whom our commercial representatives have always hobnobbed. The British press and the French press, from whom we have derived a large amount, indirectly, of our information, have been utterly unreliable as a rule: the former has been biased because Alfonso married into the British royal family, and the latter because of a general nationalistic superciliousness if not, on occasion, downright venality. Thus, even after the departure of Alfonso, one of the leading French papers called the revolution a disaster, and most of the rest raised hands in holy horror and predicted the speedy triumph of bolshevism across the Pyrenees. Unbending, a large section of the British press is still stirring up trouble by false reports of Spanish Republican excesses that never happened. I wish I had space here for detailed samples of this propaganda; but I assert without hesitation that I have at hand, as I write, sufficient evidence to blacken the repute of many papers which already, to those who know them, are unsavory enough.

One of the greatest legends about Spain was that of the superior competence of Alfonso as a leader. He it was, so we are told, who brought the essential stability to the country, and without whose guidance it would descend into an abyss of insecurity. Those who fed on this myth seldom investigated far enough to see one important truth: namely, that during his entire reign of almost 29 years, Alfonso changed his ministries some 33 different times. Was this stability? They also fail to see that it was Alfonso who, by deliberately violating the Constitution, a practice he began at his first Cabinet meeting when made ruler at the age of 16, he opened up every conceivable excuse for unconstitutional procedure on the part of army careerists and the apostles of violent revolution. They also do not realize that, if Alfonso did not actually connive at the offensive dictatorship which lasted from 1923 to 1930, he was glad to see it come, in order to save himself from a pending parliamentary report on the illegal manner in which he had interfered with the anti-Riff war, bringing disaster, and undertaking piratical raids which can in no wise be justified on any grounds. And if there is, superficially, some reason to agree with the ex-king about the ineptitude of the old Cortes, or parliament, a thoughtful observer will hardly pass over the constant intrigues and manipulation by which Alfonso for many years had sought to nullify its power.

Quite fallaciously, the impression has often been conveyed abroad that the anti-monarchist forces in Spain were anarchists in a violent sense, that they were led by roustabouts and militaristic adventurers. Nobody ought to deny that in Barcelona, and in less degree at Madrid, the advocates of assassination had manifested their repulsive methods; but what has not been made sufficiently clear is that, at any rate within the last twenty years, these futile firebrands were no more representative of labor revolt than the few assassins who have besprinkled American history with the blood of presidents.

One of the first questions faced by Alfonso when he became King in 1902 was that of the military schools. These had been gradually allowed to fade out as national powers; but the young King, himself trained in one and thoroughly indoctrinated with that militaristic ardor he has exhibited throughout his rule, insisted that these schools be opened up and extended. From then onward, officers poured out annually into the Spanish nation, until, when the events of last April took place, Spain, a country in practically no need of any army even by military standards so far as foreign enemies are concerned, had

almost 250 generals and over 20,000 officers—one officer for every ten privates! It is highly significant that one of the first moves of the new regime was to offer life pensions to every army officer, if he would retire; the army schools will be shut down, in large number, as soon as present students graduate; all sorts of appropriations for military training will be heavily cut, and a smaller non-political army will be retained, more in the nature of a police force than anything else. This, for Spain, is revolution with a vengeance. It is further significant that the revolution, which in fact was planned last December and almost launched at that time, only being prevented by the inadequate organization which caused it to "go off" prematurely, was led in all of its policies by non-military men. The first revolutionary manifesto ever issued in Spain entirely by civilians was that of last December; and today not a single man of the Cabinet is a military leader. This too, is drastic change indeed.

For years the mainstays of the monarchy were the army and the Church. I mean to make no sweeping generalizations about the Catholic religion whatsoever, and I have in mind only the particular Spanish situation when I say that the most reactionary, and often the most corrupt, element in Spanish politics was the Roman Catholic clericalism which held Alfonso under its thumb, which grabbed for special privilege and got it, which stifled all other religions, and which fought to the last gasp for the preservation of royalism and the aristocracy. On the very eve of the elections, the Primate himself issued a statement condemning the republican groups as "dishonest" people, unworthy of support by Catholics. Nevertheless, what is hopeful and productive of a higher regard for the rank and file, is the indisputable fact that almost everywhere, even in the most sacred precincts of the Church, priests and monks disregarded the warnings of their overlords, and voted against the royalty. The rapid transition from an institution with its hands in the King's and its fingers in the treasure chests, to a Church on equal footing with all others, dissociated from political power, sounds like an impossible miracle to anyone who has studied Spanish affairs at all; and yet, knowing that their very own people would no longer condone their activities, the Church leaders are bowing gracefully to the inevitable.

How the anti-monarchists astutely faced this difficult Church question was interestingly shown by the pre-election campaigning. At Albacete, where not more than 500 people had ever come out to a meeting of the anti-monarchists, early in April 12,000 appeared to listen to two campaign-

speakers, and an equal number of would-be listeners failed to get inside the huge arena. Both of these speakers are now in the Provisional Government, and one of them told me that the response of Churchmen was marvelously encouraging. The first of the two speakers frankly announced himself a radical Protestant, and said that he doubtless appeared as an agnostic to his hearers; he revered the Catholic religion, he said, but opposed its official partisanship in politics as a bulwark to the monarchy. He was followed by the second speaker, a man recognized throughout all Spain as a great Catholic layman, who now added his personal agreement to what the first speaker had said. It was significant that these men were cheered to the echo; and it bodes well for the success of the new Government that it contains a mixture of devout Catholics, Agnostics, and Protestants of varying views. **Definitely, the hold of established religion on the people, for the benefit of the few and the perpetuation of despotic political control by a wealthy clique, has been forever broken.** A new and finer religious life, in all its various manifestations, may now arise.

The tempestuous nature of the Spanish masses, another legend of the past, has been exploded by the revolution. I was lucky enough to be at the very center of it. I visited Jaca, the little mountain town where the December revolt broke loose; I talked with all sorts of people, using interpreters of a neutral view or else my own French (which is widely spoken in Spain), at Zaragoza; I spent a week in Madrid during which I saw most of the events of interest and discussed the amazing developments of the time with strategically-placed informants; and I flew to Barcelona to get in on the Catalonian situation while it was still warm and seething. And from one end to the other, desiring to be as searching as possible and not a gullible swallower of the obvious, I continuously sought to find the flaw in the marvelous spectacle unrolling before my eyes. But I could not put my finger on the flaw, and I cannot do so now.

In all frankness, I do not believe that in a similar crisis the people of the United States could go through what the Spanish people have just gone through, with a discipline one-tenth as fine or a lack of violence one-twentieth as remarkable. Credit should indeed go to Alfonso for his willingness to leave the country when he had to; but far less credit than has been given. He delayed as long as he dared, and he spent a full hour on the final day toying with the suggestion of a militant reactionary in his old Cabinet that machine guns and artillery be turned on the crowds and the anti-monarchist leaders be put in prison. He went because he was convinced that all Spain, so far as vocal public opinion was concerned, was against him, and because he was equally convinced that the anti-monarchists possessed a democratic discipline that could not be broken. The process relied on by the revolutionaries was first, **the ballot**, which the government, though knowing it was dangerous, dared not take away as it did on one previous occasion; and, this failing to dislodge the

aristocratic and militaristic handful bent on resisting the peoples' will, a **general strike**.

Never were people so eager to assert themselves at the polls; and never so orderly in the face of police preparations of a grimly challenging character. The streets had been sanded for cavalry horses; and the mobs of students and hoodlums who, without sanction by the responsible leaders, baited the police and sought time and again to break through the bluecoated wall that kept them back from the government headquarters, were attacked vigorously by viciously-swung swords, ruthless hoofs, and drawn pistols—and guns which, on the evening before the Republic was proclaimed, felled a number of peaceable demonstrators on one of the wide streets of Madrid. But for five days and nights, unceasingly, thousands of citizens paraded or demonstrated for the Republic, and all that time there was almost no violence whatever. The statues were torn down in Madrid; I saw them a moment after when young hooligans were still defacing them with iron bars; but that was all, for the revolutionary leaders saw to it that discipline was maintained. Two hundred and fifty of them slept in the Royal Palace the night the King left, guarding the Queen and the royal properties from possible vandals. Again and again I saw marching crowds sweep up to the square before the Palace, chanting revolutionary tunes and bearing red banners, only to turn back cheerfully when urged to do so by a single policeman wearing a red ribband on his sleeve. And the same organizing ability that got Socialists and Republicans out to the polls and stationed two thousand watchers at the ballot boxes in Madrid alone, with check lists to prevent the old-time vote-buying of the **caciques** or local bosses, also organized, a few days after the revolution, a parade of Socialists a mile and a half long, in which, directly or indirectly, 150,000 persons participated, without a single incident or even so much as a jeer or an act of discourtesy toward the saddened monarchists.

Nor does this moderation mean that radical reforms are not in progress. The land which has been held by a handful of leasers for their workless enrichment, and which has impoverished the masses of farmers and agricultural workers, is to be paid by the government but nevertheless taken away and opened up for all those who wish to till it for the public good. Education will be completely transformed, the ideal of free inquiry substituted for rigid conformity, and the splendid cultural ideas developed long ago by Spain's great educator, Giner, will be realized as rapidly as possible. The long work day and the opposition of employers to unions in their industries will almost at once become a thing of the past; for while the Socialists and Republicans differ basically on many points, as we shall see when they divide after the establishment of the new **Cortes**, they are agreed that the semi-feudalism which characterized Spanish industry for so long is one of the things that cannot longer be permitted to disgrace Spain in the sight of other countries.

I cannot expect agreement from my readers with every detail of change with-

in the new Spain; but I have to ask them, if I am to tell the truth, to suspend any prejudices they may have, as all of us have, and look at the Iberian peninsula with open eyes. They will see, if they do, that from the trio of anti-monarchist forces have emanated almost all of the cultural and progressive trends in Spain at the present time. Chief of these forces is the Socialist Party of Spain, numbering only 15,000 members, but exerting a tremendous influence because it is backed by the 200,000 and more trade unionists, and because it contains most of the brains of the country in its ranks. Second, come the intellectuals of political detachment, who may or may not have any definite affiliation, but who ascribe to party a secondary place. Unamuno, Ortega, De Madariaga, and a host of other men of great accomplishment, have lined up behind the anti-monarchist movement. And third come the Republicans, now of indefinite party status, but largely grouped behind Zamora; these are middle-class people, teachers, business men, people of all sorts who are very moderate in Spanish politics, but who would undoubtedly in the United States be looked upon as very far advanced. There is indeed in Spain a Communist movement, but it captured in the municipal elections, out of almost 81,000 seats, only 23.

The marvelous self-control of the revolutionary elements was possible only because, for a long time, there had grown up among the masses of the working people, a feeling of deep solidarity, under the leadership of men who **stressed discipline and self-control** as vital in any permanent construction of a new Spanish society. I venture to believe that **no nation in the world** (if we count in as belonging to the government the Provisional Cabinet, the under-secretaries, and the foreign representatives already appointed) **has so cultured a leadership.** The three outstanding Socialists, de los Rios, Caballero, and Prieto, are men who have traveled internationally, who have studied long on Spanish problems, and who represent a type all too rare in governmental circles anywhere. The Republican contingent in the Government, which outnumbers the Socialists, but which supports them in many of the formers' plans, contains President Zamora, a previous Minister; Maura, son of a former Prime Minister; and a handful of men who remarkably combine experience in university instruction with practical administrative training.

Of course, no millenium has been brought about as yet. Mistakes will be made, perhaps some of them grave. Tremendous problems and difficulties lie ahead. But all the more, then, does Spain deserve our sympathy and aid. It is a land made new, in the sense that age-old barriers to progress have been swept away. The building of a truly new Spain, the establishment of lasting freedom, cannot be accomplished by any revolution of itself, however well-led and constructive. All that must come; but wherever we can, it is for us, in the United States, to look ahead with the Spanish people and wish them well upon their brave adventure.

Southern France, May 8.

The Freiburg Passion Play

By MIRIAM S. LEWIS

(Continued from last issue)

Four days have fled, and on the rocky heights of Gethsemane deep shadows fall. Dimly we see the 3 chosen disciples take their place to watch, while in a sheltered grotto higher up Jesus prays and then accepts the cup an angel proffers Him. And all the time a white moon sails by overhead and weaves a path of light among the broken clouds.

Then sadly, but with more of pity than

rebuke in His voice, the Master awakens the disciples, for already the sound of the coming soldiers is heard, and soon there is the gleam of torches and the flashing of light upon armor. Judas hastens up for the kiss that is the signal, but flees at once from the tragedy he has evoked but cannot face.

But at the voice of Him they have come to take, the capturing mob falls back captive. Peter, possessed with sudden

courage, cuts off the ear of an advancing soldier, but the wound he caused is healed by Him for Whom the rash act was done. Jesus quietly extends His hands to be bound, and before John and the rest realize it, their Master is a prisoner and on His way to Caiaphas. Terrified and heart-sick, they rush after Him, toward the hall of the high priest.

And Caiaphas, now that his small hour of glory has come, gathers the tribunal of

malevolent priests and accuses the Captive before him. Afraid and unwilling to be convinced of anything but His guilt, jeering at His assertions, they cannot condemn Him, but must send Him on to Pilate.

While the Sanhedrin is still met, though their Prisoner has been led out, Judas rushes in, and grovels before them, tearing his clothes and clutching their knees, beseeching them to free his Master. They refuse with loud laughter, and cast the blame upon him only, saying that he has betrayed a friend while they have but compassed an enemy. Helpless before their

words, but stung to the quick, Judas flings their money at their feet, and is hustled out into the night, where he goes wailing away like a lost soul that he is.

The Roman governor, as we first see him, coming out on his own portico in response to the pleas of the Jews, is at his best—a strong spirit, admiring the courage and the innocence of Jew or Gentile, and as yet quite unwilling to be coerced into harming the just Man before him. So finding nothing of which to accuse Jesus, and hoping to be entirely relieved of the business, Pilate sends Him on to Herod,

under whose jurisdiction, as a Galilean, He falls.

What is for the world the greatest day in history was for that prince but the interlude in a dance, and the opportunity to see a famous miracle-maker perform. Disappointed, then, in this ambition, Herod was all the more willing to oblige the mob, but being as unable as they were to pass sentence, he satisfied himself and them by allowing the Prisoner to be decked out in one of his own discarded red robes and sent back to Pilate.

(Continued next week)

NEWS IN BRIEF

The "One Book a Week" Department will be found on page 18 this week.

Mr. and Mrs. Oscar M. Stoudt, of our Japan Mission, have arrived home on furlough and are living in the Missionary House at Lancaster, Pa. They are well pleased with their new home.

"What Is a Denomination?" We have already received some interesting and valuable replies to this important question. Won't you send your reply before June 10? We shall greatly appreciate it. See editorial in last week's "Messenger."

At the Vesper service held at Hood College, Frederick, Md., on May 17, Dr. Allen R. Bartholomew delivered the address on "Music" to an appreciative audience. The selections by the choir, including harp solos by Miss Gabel, were most inspiring. Dr. Bartholomew has been a speaker at Hood College during the months of May for 7 years.

Within two weeks every Chapter of the Reformed Churchmen's League will receive from the secretary a charter beautifully engrossed and bearing the signature of the president, E. S. Fretz, and of the secretary, J. Q. Truxal. Each charter member should sign the charter, after which it should be framed and placed in a conspicuous position where it may catch the eye of men going in and out of the Church or Sunday School.

Rev. George W. Richards, D.D., preached very acceptably to the people of the Manchester, Md., Charge. Rev. John S. Hollenbach, pastor, on Mar. 14 and 15. Katherine McCreary, daughter of Dr. and Mrs. Hollenbach, was baptized during the Sunday morning service in Lazarus Church, Lineboro. Additions to the charge since Jan. 1 were Trinity, Manchester: adult baptism one, confirmation one; Lazarus, Lineboro: confirmation 7, certificate one; total 10. Offerings about \$350.

A most interesting missionary meeting was held in Christ Reformed Church, Middletown, Md., on the evening of May 17, under the auspices of the Woman's Missionary Society. Members of the Girls' Guild of the Glade Charge, Walkersville, Md., participated in the program. Dr. Allen R. Bartholomew was the speaker. He spoke of the difficulties which are being faced and overcome by the missionaries and the members of the Board of Foreign Missions. These are a test of our faith and the path to the triumphs of the Gospel.

The "Messenger" deeply regrets to learn that the "Gene Stone Fund," to which reference is made elsewhere in these items, has only \$140 in cash and subscriptions when about \$385 is needed before June 15. It would certainly not be creditable to our Reformed Churches in Philadelphia Classis to allow this effort to fail. We should be so proud of the high place won by this splendid young man that it should be esteemed a great privilege to make this trip possible for him. It will mean much to our young people's work. Won't you send in your checks at once?

Rev. A. R. Tosh was assisted by Student James Rauch Stein, Jr., in the Whitsunday Communion service at Christ Church, Philadelphia, and 82 of the members gathered around the Table of the Lord to confess their Lord and renew their loyalty to Him and the Church. The Contingent Fund of this congregation for 1931 has been paid in full, together with almost 1-3 of the Benevolent Apportionment for the current year. Although located in the very midst of the city, this congregation has been able to maintain its total communicant membership throughout the year; erased only one name from its roll; and, by the practice of the principles of Stewardship, provided \$1,739 for Benevolence and \$6,433 for Congregational Expenses during the calendar year 1930.

The Executive Committee of the Memorial Home for the Aged at Wyncote, Pa., realized that we have need for a motor mower for the three and one-half acres of our lawn. But the rub is that we have no undesignated money with which to purchase one. They decided that through the columns of the "Messenger" we would ask the friends of this good and worthy charity to assist us in securing this much needed machine. The cost will be \$300. Three of the members of the committee have made subscriptions toward this and we request those who can do so to aid us. Kindly send your checks to the Home. Dr. Chas. B. Alspach, Wyncote, is supt., and Jacob S. Sechler, 1953 N. Broad St., Phila., is treasurer.

Special Mother's Day services were held in the 4 congregations of the Shrewsbury, Pa., Charge. Rev. C. M. Mitzell, pastor, during May. On May 10 and 17, the mothers and daughters presented unusual programs in Bethany Church, New Freedom, and St. Paul Church, Shrewsbury. On the evening of May 3, a group of young people presented an interesting religious play, "Follow Thou Me," in the Trail Theatre, Shrewsbury, under the auspices of the "Good Samaritan" Bible Class of St. Paul Church, before an audience of 500 people. Union Bealaureate services were held in the M. E. Church, New Freedom, on May 24. Miss Kathryn Ruth, daughter of the pastor and Mrs. Mitzell, graduated with the highest honors of her class. The pastor preached a special sermon recently before a large audience on "The Kingdom of God and the Kingdom of the Soviets."

Gene Stone—On to California Fund. Gene Stone, the president of the Philadelphia Christian Endeavor Union, will have to entrain on July 3. His reservations ought to be completed by June 15. That means that about 2 weeks remain in which the subscriptions to this fund should be completed. Have the C. E. Societies of the Reformed Church taken action toward making a contribution to this fund? Surely, now that a boy of the Reformed Church has been made President of the Philadelphia Union, you will want to send him to the convention at San Francisco! The present status of the fund is as fol-

lows: Cash contributions from Palatinate congregation, \$117; from other congregations, \$24; total \$141. Please send your subscriptions to Dr. Henry G. Maeder, pastor, 5942 N. Park Ave.; Elder Howard S. Welker, secretary, 660 N. Frazier St., or Elder Charles B. Dreibelbis, treasurer, 1632 North 59th St., Philadelphia.

Zion Church, North Canton, O., Rev. Melvin E. Beck, pastor. 630 persons communed on Easter. 55 additions to the membership since Jan. 1. There were 209 mothers and daughters at the Mothers' and Daughters' Banquet. Dr. C. E. Schaeffer gave the address on Mother's Day to an audience of 900 persons.

It was a splendidly representative and influential group of laymen, about 200 strong, which assembled in the banquet hall of St. Paul's Church, Lancaster, Pa., on the evening of May 21, under the auspices of a Committee of Lancaster Classis. Rev. A. H. Groff, chairman of the Committee in charge, introduced Mr. T. Roberts Appel, of the First Church, Lancaster, as toastmaster, and he presided with characteristic grace and geniality. Dr. Jno. N. LeVan offered the opening prayer, and while the ladies of St. Paul's served a toothsome repast, a most enjoyable concert was given by the Glee Club of Franklin and Marshall Academy. Prof. Ebersole, of Elizabethtown, ably led the group singing. The address of the evening was given by the editor of the "Messenger," Dr. Leinbach, after which Dr. Geo. W. Hartman, of Harrisburg, and others made edifying remarks. The benediction was by the president of Classis, Rev. Frank W. Teske. It was a very enjoyable and stimulating occasion. Regret was expressed at the enforced absence of Elder J. Q. Truxal, who is recovering from a recent automobile accident. Such fine gatherings of laymen are most encouraging at this time, and action was taken to appoint a committee to arrange for more such occasions in the future.

The 111th annual meeting of Zion's Classis was held in St. John's Church, Red Lion, Pa., Rev. Oliver K. Maurer, pastor, May 10-13. The retiring president, Rev. Howard E. Boyer, preached a forceful sermon at the opening session, the words of St. Paul, "This one thing I do." Rev. George S. Sorber, D.D., was elected president of Classis for the ensuing year. Elder T. E. Brooks, of the entertaining Church, was elected vice-president. In an effort to bring some real spiritual inspiration into the sessions, the Committee on Religious Service, which arranged the program, provided for a Devotional Service to close each of the business sessions on Tuesday and Wednesday. At these services the neighboring preachers in Red Lion spoke. Rev. G. C. Gabriel, of the Evangelical Church, spoke on "Living in the Shadow." Rev. William C. Day, of the Lutheran Church, spoke on "The Life that Jesus Gives," and Rev. M. R. Fleming, Ph.D., of the United Brethren Church, spoke on "Some Convictions Reached During My Ministerial Experience." These

devotional periods were very inspiring and greatly appreciated. On Tuesday evening a laymen's meeting was held to which all the consistories of the Classis were invited. Harry E. Paisley, Esq., Philadelphia, brought a most forceful and challenging message dealing with a man's place and opportunity in the Church. The sessions of Classis were well attended and proved very enlightening. The ladies of the host Church served bountiful meals. Classis adjourned on Wednesday afternoon to meet in fall session the first week in November at Wolf's Church of the Paradise Charge.

In Calvary Church, Bethlehem, Pa., Rev. William Van Reed Seltzer, pastor, 40 additions on Palm Sunday. It was an occasion for great rejoicing, as it brought the total of new members received during the 18 months of the present pastorate up to 101. The Church was filled to capacity and the palms and floral decorations were beautiful. Holy Week services as well as Good Friday and Easter Communion unusually well attended. 11 children baptized at special service Easter afternoon, which was in charge of the Junior Choir of the Church and was attended by about 100 persons. The educational program which is being worked out and developed in the Church School under the "intensive field promotion plan" of the Board of Christian Education, is very successful and a most worthy project of the Board. Much credit is due Dr. Hauser in this connection for his untiring efforts and patience. Plans are well under way for the second Vacation Church School. An enrollment of about 250 is anticipated.

In the evening of May 3, Mrs. William G. Seiple, of Sendai, Japan, addressed the Epworth League of the Walbrook M. E. Church, Baltimore, Md. On May 5 and 6 she and Dr. Seiple attended the annual commencement exercises of the Theological Seminary, Lancaster, Pa. The latter attended the 30th anniversary banquet of his Seminary class of 1901. On a visit to relatives in York County, Pa., on May 10, Dr. Seiple gave a talk on Japan in the meeting-house of the Brethren in Christ near East Prospect. From May 11 to 13 they attended the annual meeting of the Eastern Synod at Harrisburg, Pa., where they were the guests of Mr. and Mrs. John T. Selsam. On May 15 and 16, they attended the Bach festival held in Packer Memorial Church of Lehigh University, Bethlehem, Pa. Dr. Seiple spoke in his home Church, Zion's, Allentown, Pa., Rev. Simon Sipple, D.D., pastor, on May 17, and on May 19, Mrs. Seiple addressed the W. M. S. of St. James Church, Allentown, Rev. Joseph S. Peters, D.D., pastor. During their stay in Allentown, they were the guests of Dr. Seiple's mother and sister.

Our faithful missionary, Miss Mary E. Gerhard, has sent in the following request for Church Hymnals, which we feel sure will not fall upon deaf ears: "The college students of North Japan College in Sendai, Japan, like to sing English hymns, but we have only about 150 books for 400 students. As the new edition of the Reformed Church Hymnal is rapidly coming into use, it would be a fine thing if those persons or congregations who have good copies of the old edition of the Reformed Church Hymnal and no longer need them would send them to Japan for use in our college there. The books should be in good condition and contain the music as well as the words of the hymns. Of course if anyone should like to give the school 400 copies of the new edition, the books would be very gratefully received. Send all hymnals in care of Dr. D. B. Schneider, North Japan College, Sendai, Japan. We feel that to teach the Japanese pupils the lofty sentiments, the inspiring appeals, and the comforting messages of our noble English hymns is an important part of character-building. Hymns containing an evangelistic appeal have brought many Japanese into the Church."

Dr. Cleland B. McAfee, formerly moderator of the General Assembly of the Pres-

Brick Reformed Church, Whitsett, Guilford County, N. C., in which the Centennial sessions of the Classis of North Carolina were held May 21-24, 1931. The Classis was organized by four ministers and four elders May 21-24, 1831, in this same building.



byterian Church and now secretary of the Board of Foreign Missions, has written a brotherly letter to the editor in appreciation of the editorial on "Restlessness" in our issue of May 7. He says: "My heart has been very much in this investigation of Vacancy and Supply, because I find it the most pressing and painful problem we have in our Church. It is a ghastly situation that so many ministers are preparing for a change of field, if opportunities open. Probably we shall need to find some way of steadying men so that they will pass by difficulties which now unsettle their spirits. I am sure the more publicity we give to the trouble itself and the proposals we give for its correction, the more rapidly we will move toward better days."

The graduating exercises of the 31st Commencement of the Biblical Seminary, New York, were held May 22 to 25. President W. W. White preached the Baccalaureate sermon and Dr. John R. Mott gave the Commencement address.

Realizing the need for complete rest after the extremely busy Lenten and Easter season, the Consistory of Christ Church, Bethlehem, Pa., granted a 10-day leave of absence to its pastor, Rev. Wm. H. Bollman. Rev. John Baer Stoudt, D.D., Allentown, Pa., and Rev. Dr. Wm. F. Curtis, president of Cedar Crest College, were the guest speakers on the Sunday the pastor was absent. Some months ago the pastor preached on the topic, "Where Do We Go from Here?" and expressed the hope that this Church would some day entirely support a missionary in China and would soon have a full time Director of Religious Education on its staff. Soon afterward an Unknown Friend sent \$1 as a nucleus for a Religious Education Trust Fund and later sent \$4 more. Then different organizations of the Church contributed to the Fund: the Intermediate C. E. Society, \$5; Senior Department of the S. S., \$10; Mother's Club, \$25; Girl Scout Troop voted to contribute 2c of their weekly dues from the time of their organization, totaling \$2.18; Mr. and Mrs. Wm. F. Lehr, faithful members of this Church, added a clause in their will creating a "Mr. and Mrs. Wm. F. Lehr Trust Fund." Christ Church has every right for justifiable pride in its young people. On Apr. 26, gold pins in recognition of a year's perfect attendance were given to 35 boys and girls. 16 of the young people are honor students at Library High School. 2 of these took the leading parts in the Senior Class play. One served as piano accompanist for the orchestra, another designed the cover for the program.

Each week the Intermediate C. E. Society help to fold and place in the envelopes the pastor's weekly letter to the members of his parish.

Salem congregation of the Martinsburg, Pa., Charge, Rev. Victor Steinberg, pastor, co-operated with the 3rd annual Community Vacation Bible School which completed its course on May 15. This School enrolled 154 pupils and teachers from 5 Churches of the Clover Creek region including the 2 Dunkard Churches, Church of God, Lutheran and Reformed. It was conducted in the Reformed Church with the Lutheran pastor taking his turn as superintendent. Mrs. Elsie Smales, Miss Jane Dixon and Miss Mabel Erb represented the Reformed group on the faculty. At the closing exercises 387 people, practically the entire Church community, met as one people of one mind and heart united through their children. Mother's Day was properly observed in the Charge. At Salem the W. M. S. had charge of the service with members bringing the messages of the day. St. John's presented a program in the morning and remembered all mothers present with carnations. The men of St. John's on May 13 tendered the mothers and daughters a splendidly arranged banquet. The 35 men and boys worked with enthusiasm and the Bridenbaugh Seminary dining room presented a pretty scene to the ladies. The preparations, menu and program, were kept secret and not a lady was asked for assistance. Arrangement Committee consisted of Mr. Charles Bonebreak, Mr. Guy Hartman, Mr. Fred Higgins, Dr. J. Keim Bonebreak, Mr. O. H. Wagner and the pastor. St. John's choir presented a program on 2 occasions, at home and at Salem Church, Altoona, Pa., entitled "An Evening at Seth Parker's." The program was greatly enjoyed by the well filled Churches on both occasions. Those taking the leading parts were Guy Hartman as Seth Parker, Mrs.

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Mother's Day was fittingly and impressively observed in a combined S. S. and Church service on May 10, in St. John's Church, Red Lion, Pa., Rev. Oliver K. Maurer, pastor. A very excellent program was presented by a committee of mothers and daughters, and a most timely and challenging address, "Mother's Light," was forcefully given by Mrs. Maurer. Class No. 12, having 134 men enrolled, provided and presented flowers to all mothers present. A card with a suitable verse was attached to each bouquet. The presentation by the men was very unique and impressive.

Goshenhoppen Classis met in special session in the Old Goshenhoppen Church, Salfordville, Pa., on Monday, May 18. On the recommendation of the Committee on Examination and Licensure, Mr. Robert J. Urffer, a recent graduate of the Eastern Theological Seminary at Lancaster, Pa., was licensed to preach the Gospel. He was subsequently dismissed to Lehigh Classis. J. Paul Kehm and C. Harry Kehm, twin sons of the late Rev. C. Harry Kehm, were taken under the care of this Classis as theological students. Rev. G. W. Hartman is stated clerk.

A reception to the 70 new members received into Christ's Church, Hagerstown, Md., Rev. H. A. Fesperman, pastor, was held on April 29 at 7.30. A very interesting program had been arranged by the committee in charge, of which Bruce M. Helm was chairman. An 18-piece orchestra furnished music. The principal address was made by Rev. Charles D. Shaeffer, of Frederick, with a brief address also by the pastor. Delightful refreshments were served during the evening and several hundred were in attendance.

When Rev. John F. Hawk, Lafayette, Ind., visited the Schaff Building, Philadelphia, recently, he was asked why, if he and his congregation could raise all the money for their local Church expenses, pay their Apportionment in full each year, and give a special offering to half a dozen objects outside of the Apportionment, and have a balance in the Church treasury, other pastors in our Church could not do the same thing. He hesitated about answering this question, but finally agreed that if a pastor lifts up his people spiritually, sacrifices himself, serves his people well, uses good common sense and Christian arithmetic, he generally can get his congregation to pay its financial obligations in full, and have a balance in the Church treasury.

Rockwell, N. C., Charge, Rev. L. O. Carbaugh, pastor, had a very good Easter season. There were 20 confirmed, 2 by letter and one by reprofession. Communion services well attended at all the Churches. Mother's Day services well attended. The Ladies' Aid of Ursinus congregation held a Mothers' and Daughters' banquet, with 78 present. Young men of the congregation served the banquet. A very interesting program was rendered, the main feature being an address on Mothers and Daughters of Japan, by Mrs. A. K. Faust, wife of Dr. A. K. Faust, of Catawba College. This banquet, the first of its kind, was greatly enjoyed by all.

The Classis of Philadelphia met in special session on May 18, in the Church of the Ascension, Norristown, Pa. Students Russell Mayer, a graduate of Central Theological Seminary, and Edwin K. Angstadt, graduate of the Theological Seminary at Lancaster, Pa., were examined and licensed to preach the Gospel. Mr. Elwood Thornton Dyson was received under the care of the Classis as a student for the ministry and granted financial aid. Important actions of the recent meeting of Eastern Synod were considered and referred to the Missionary and Stewardship Committee and to the congregations. A digest of these items will be sent to every pastor and

Consistory. The Classis intends to conduct a Spiritual Retreat at Camp Mensch Mill early in September. Rev. A. G. Peters, S.T.D., stated clerk.

In the Sugar Creek, Pa., Charge, Rev. F. Wm. Schacht, pastor, Holy Communion observed in Trinity Church on Easter. A special Easter program was rendered in the evening. Offering for Apportionment, \$35. Current expenses, \$45. Services held during Holy Week in which several local pastors brought helpful messages. A pleasant surprise came to the congregation at the close of the service on Good Friday, when \$50, a gift by a friend, was presented for the purpose of purchasing new hymnals for the Church School. The program, "Home Fires," was given to a crowded house on the evening of May 18. St. Paul's Church kept up the old custom by sending a crate of eggs to St. Paul's Orphans' Home for Easter. Holy Communion observed May 3, 164 communed, 3 adults received and 5 children baptized. Offering for Apportionment, \$175; current expenses, \$50. Mother's Day was fittingly observed on May 10. offering for St. Paul's Old Folks' Home.

A great many friends throughout the Church will be grieved at the news of the death of Elder Joseph A. Seibert, of the Clear Spring Charge, Maryland. Elder Seibert for 50 years was an official in St. Paul's Church, and for nearly that entire time was an elder. He represented his charge on numerous occasions at Classis and Synod and was a member of Potomac Synod's Commission on Evangelism at the time of his death. He was 74 years of age and leaves a widow and two sons. For a number of years he served as one of the trustees of Maryland Classis. The funeral was conducted from the home on May 11 at 10 A. M., by Rev. H. A. Fesperman, pastor of Christ Church, Hagerstown. Assisting in the service were two of his former pastors, Revs. J. E. Klingaman and Felix Peck, and also by Rev. Mr. Gardner, a young minister whom he had assisted through school. Rev. J. Stewart Hartman, of the Cavetown Charge, was also present. A large concourse of sorrowing friends followed the body to St. Paul's Church, where interment was made by the side of the Church he had served so long and well.

The congregation of the First Church, Easton, Pa., gave a delightful reception May 18, to the newly installed pastor, Rev. George A. Creitz. The members of the Consistory and their wives assisted in the receiving line. The general S. S. superintendent, Mr. Charles K. Weaver, presided and first introduced Revs. A. S. Leiby, of St. Peter's Church, and Allan S. Meek, D.D., of St. Mark's Church, who brought the greetings of their respective congregations. In response Rev. Mr. Creitz graciously expressed his appreciation of the loyal membership and of his fellow pastors in the city. He expressed his pleasure at the fine attendance and co-operation, and remarked that he had already begun to feel at home in the congregation and the community. The splendid quartet composed of Mrs. Pursell, Mrs. Shipman, Edgar Lehr and Chauncey Landis, under the direction of Charles Maddock, Church organist, rendered 3 beautiful selections. A social hour followed, refreshments being served by the Ladies' Guild and the Girls' Guild.

A class of 7 will be confirmed on Pentecost in the Carrollton Ave. Church, Indianapolis, Ind., Dr. E. G. Homrighausen, pastor. Services during May dealt with Pentecost—Pentecost and Today; Pentecost and Home; The Power of Pentecost, and The Results of Pentecost. At the annual

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congregational meeting it was discovered that a few thousand dollars had been paid off the debt, besides the interest, and the Church had come through the first year as self-supporting. There was a slight deficit, but much less than anticipated. The ladies are seeking to reorganize so as to enlist all the woman power of the Church in the vital matters. The congregational year is being changed to conform with the Church year. Pledges will run as last year until November, and the next canvass will be during Thanksgiving week. The Consistory has graciously granted the request of the pastor in reference to an invitation from the University of Dubuque to teach at the Summer School of Theology, June 8-26. He will teach 2 courses in Church History, one on "The American Type of Christianity," and the other on "Three Modern Theologians—Schleiermacher, Ritschl and Karl Barth." Dr. G. Campbell Morgan will teach during the last 2 weeks of the School.

MEETING OF PITTSBURGH SYNOD

Pittsburgh Synod convened in its 62nd annual session in Grace Church, Jeannette, Pa., Rev. Ralph S. Weiler, pastor, on Monday evening, May 18th, the sermon being preached by the retiring president, Rev. Paul J. Dundore, Ph.D., on the theme, "Home Spun Religion."

Synod organized by electing Rev. H. L. Krause of Pittsburgh, President; Elder J. F. Christman, of Greenville, Vice-President; Rev. A. W. Barley, of Manor, Corresponding Secretary; and Rev. W. M. Diefenderfer, of Sharon, Treasurer. Rev. J. H. Mickley, D.D., of Johnstown, is the Stated Clerk.

On Tuesday evening Headmaster Boyd Edwards, D. D., S. T. D., of Mercersburg Academy, addressed Synod on "What Education Ought to Do for One," and Dr. Paul S. Leinbach, Editor of the "Messenger," spoke on "Pleading for a Verdict." On Wednesday evening, President George L. Omwake, Ph.D., of Ursinus College, spoke on "The Challenge of our Age to the Men of the Church," and Dr. C. E. Schaeffer, General Secretary of the Home Mission Board, spoke on "The Task of American Protestantism."

Fred W. Biesecker, Esq., of Somerset, was re-elected trustee of the Theological Seminary at Lancaster by the unanimous vote of the Synod. At the election on Wednesday afternoon the following were elected: Trustee of Pittsburgh Synod, Frank D. Barnhart of Mt. Pleasant; Director of St. Paul's Orphans' and Old Folks' Home, Jay C. Jamison, of Greensburg; Member of the Board of Beneficiary Education, Rev. A. C. Renoll, Ph.D., of Fredonia; Board of Visitors of the Theological Seminary, Rev. G. L. Roth, D. D., of Somerset; Trustee of Franklin and Marshall College, L. A. Meyran, of Pittsburgh; Directors of Hood College, Rev. E. M. Dietrich, of Irvin, and T. K. Saylor, Esq., of Johnstown; Board of Directors of the Anti-Saloon League, Rev. W. S. Fisher of Delmont and Rev. J. H. String, D. D., of Zellenople.

Synod approved the proposed consolidation of the "Messenger," the "Christian World" and the "Outlook of Missions," to

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Address Rev. Clinton H. Gillingham, D.D., President, 1122 Spruce St., Room R, Phila., Pa.

be published at the Central Publishing House of Cleveland, provided it comes under the control of General Synod; endorsed the program of the George Washington Bi-Centennial Commission of Washington for the celebration of the 200th anniversary of the birth of Washington and pledged the participation of Synod in every possible way; and by resolution requested General Synod's Board of Christian Education to prepare a Catechetical Manual to supplement the Heidelberg Catechism.

During the year the Western Hungarian Classis was divided into two classes, to be known as the Lakeside and Zion Classis, respectively. Lakeside Classis was dismissed to Ohio Synod and Zion Classis will be dismissed to Mid-West Synod, when the necessary conditions have been fulfilled.

Communicant members in Pittsburgh Synod are 28,438; Sunday School enrollment, 27,897; contributed for Benevolences in 1930, \$125,191; for Congregational purposes, \$369,461; value of Church property, \$3,930,900; value of parsonages, \$666,750; indebtedness on property, \$495,897. All the benevolent, missionary and educational work of the Church was given careful consideration, the work of the past year was reviewed and recommendations made to classes and congregations for the work of the coming year.

Prior to the opening of Synod a conference under the direction of the Board of Christian Education was held on Monday afternoon which was addressed by Dr. Paul J. Dundore, of Greenville, and Miss Blanche Carrier, of the Department of Christian Education of the University of Pittsburgh.

The Synod adjourned on Thursday morning, the 21st, to meet again in regular session on April 18, 1932, with the place of meeting to be announced by the Executive Committee.

—A. J. H.

PITTSBURGH SYNOD'S GUEST SPEAKERS

(Dundore, Edwards, Leinbach, Omwake, Schaeffer)

The public speaker's satisfaction is frequently short-lived, because the applause of the moment easily dies out of his ears. Such an appreciation as this may be rare but it can stand for the response which, if often unuttered, is yet deserved.

The opening sermon at Pittsburgh Synod was delivered by the retiring President, Dr. Paul J. Dundore. His sermon, Home Spun Religion, set a pace of clarity in speech and immediacy in thought that was fittingly followed by the Guest Speakers on Tuesday and Wednesday evenings. These guest speakers are the particular concern of these paragraphs.

Dr. Boyd Edwards, Headmaster of Mercersburg, spoke on "What Education Ought To Do For One." Here is a man who quotes poetry with such propriety and forthrightness that the hearer believes that the speaker must be the author. And the vigor of Dr. Edwards' thought forever belies the opinion that a lover of verse is unfitted for sustained uprightness.

A literary critic and confrere of Edna St. Vincent Millay says of Dr. Leinbach, Editor of the "Messenger," that "His words so match his thought that one is unconscious of his language." When we heard Dr. Leinbach eloquently "Pleading For a Verdict," all concurred in that judgment.

Some of us never forget Dr. George L. Omwake's Essay, "Books." That is the story of the challenge to study as he first heard it. Ever since, Dr. Omwake has been hearing and meeting the challenges of life. He spoke to us on "The Challenge of Our Age to the Men of the Churches" with such winning grace that he would be graceless indeed who did not respond to the challenge.

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Congratulations on your Graduation.

May the years stretching before you

Bring naught but success—

Not in a small measure—

But far beyond your highest expectations.

- No. 3. Tan colored card with pink edges. Tower of college building seen through window-arch. In the foreground, several colored volumes on which rests a diploma tied with pink ribbon. The inscription:

Congratulations on your Graduation and every good wish for your future success.

- No. 4. White card with gilt edges, embellished with floral design, several colored volumes and the lamp of knowledge in gilt. Inscription:

Greetings to the Graduate

My hearty wishes warm and true,

On this your Graduation Day,

May happiness and great success

Mark every turn in Life's highway.

This number has a green and gilt lined envelope.

- No. 5. Blue folder, with design on front page. Black medallion on the face of which are hung sprays of wisteria, flanked by pink and white volumes, diploma and lamp of knowledge. Inscription:

Go forth to meet the world with a determined heart,

And purpose strong to act your part,

Knowing whatever chance or circumstances may do,

To work, to hope, to win, lie all with you.

Envelope lined with black, wisteria and gilt.

- No. 6. Tan colored folder tied with peach colored ribbon. Beautiful design on front page in colors. Inscription:

As you stand at the parting of the ways,

And to great success aspire,

May you follow the call of your golden dreams

To the land of your heart's desire.

- No. 7. If you do not wish to send a Card, here is a most attractive Bookmark, in white, green, cerise and gilt. The design carries a wise old owl wearing a mortar-board, standing before an open volume. The inscription:

May you win an honored place,

And keep it, too,

In life's long race.

While I my friendly part will do to

Always keep your place for you.

This Bookmark is supplied without an envelope. Price, 5 cents.

Envelopes supplied with all Cards.

BOARD OF CHRISTIAN EDUCATION OF THE REFORMED CHURCH
1505 RACE STREET, PHILADELPHIA, PA.

A Synod set in the midst of the peoples of the nations is especially appreciative of such a true cosmopolite as Dr. Charles Schaeffer. "The Task of American Protestantism" was his subject, and it was set forth with the infinite variety of image and voluminous fact that mark a citizen of the world.

(The foregoing testimony was sent in by a member of Pittsburgh Synod who simply signs himself "71,218." It sounds like a penitentiary identification, but we assure our readers that the writer is a highly esteemed pastor in that Synod.)

DR. CADMAN ON MERCERSBURG ACADEMY

On Sunday, May 10, in his weekly radio talk, which is estimated to reach millions of people, Dr. S. Parkes Cadman, the eminent preacher of New York, was asked the question: "What are the prospects of higher education in this country, especially in

our secondary schools?" In answer to this question Dr. Cadman, who had visited Mercersburg just a few days before, made the following reply:

"Judging by my personal contacts, the prospects are good. The leading secondary schools of the nation to which you refer are doing for it a similar work to that accomplished by Winchester, Eton, Harrow, Rugby, Shrewsbury and Marlboro for the British Commonwealth of Nations.

"I have just returned from my first visit to Mercersburg Academy, located in the enchanting Cumberland Valley. The place, the school, the headmaster, Dr. Boyd Edwards, and the faculty form with the student body of five hundred boys a splendid unit which profoundly impressed me. The chapel is the architectural glory of the entire Cumberland Valley, one of the noblest structures of its kind in the country. I wish every anxious parent could see Mercersburg Academy for himself or herself and there note what cultural values are

being realized for the shaping of America's true mission. It was an inspiring experience."

ANNUAL LAWN FETE

The annual Lawn Fete for the benefit of the Berger Home for the Aged at Wyncote, Pa., will be held on Saturday afternoon and evening of June 6. This interesting social event is under the auspices of the three auxiliary organizations connected with the Home. Among the many features are the following: Cafeteria Supper, Tasty Booth, Call Again Booth, Sweet Tooth, Table of Articles made by the guests in the Home, Country Grocery Store, etc.

It is a pleasure to announce that through the kindness of Mr. Henry P. Schneider, a member of our Board, free transportation will be provided for all those residing in Philadelphia from Old York Road and City Line both to and from the Home. This will begin at two o'clock and continue as long as needed. Watch for the streamers marked "Reformed Church Home for the Aged."



Mrs. Edwin W. Lentz, Editor
311 Market St., Bangor, Pa.

"Here Am I." When we hear of worthwhile activities among the young people of Butler, Pa., we usually find at the starting point of the project, the wife of the minister of the Reformed Church or the daughter of our missionary, Dr. Albert J. Beam, member of staff of Yochow Hospital, China, until the revolution made necessary his return to America—the two women working "jointly and severally" for the welfare of the Butler Community. Among recent activities was the sponsoring of the Heidelberg College Glee Club concert. This was done by the G. M. G. of St. Paul's Church, Rev. Francis R. Casselman, pastor. The Guild Girls served dinner for the members of the Glee Club and arranged for their further entertainment in Butler homes. Because of the financial depression, the Guild expected to make no money, but were greatly encouraged to find \$11 over the guarantee. This amount was immediately added to the fund for delegates to the Shady Side Conference. The Guild and Mission Band are together preparing Treasure Chests for the Porto Rican children. Mrs. Casselman has recently completed her work as chairman of the W. C. T. U. Essay Contest in

the Butler Schools, when about 3000 essays were written. The committee awarded money prizes to winners in each grade from the 5th up through the senior high school. Most helpful were the addresses of Mrs. Casselman at the Y. W. C. A. on "The Adolescent Youth" and "Social Activities of Girls at Home and Outside of School." Mrs. Casselman and Miss Ruth Beam, Secretary of the Butler "Y", are working out plans for "A Mother's Club." Miss Beam is chairman of the "Y" camp and has done excellent work with the Girl Reserves during the two years of her connection with the Butler Y. W. C. A.

"Joining Hands Across the Ocean." The different Girls' Guilds of Zion's Classical Society purchased a supply of sheets and pillow cases and the Guilds of Gettysburg Classical Society a quantity of blankets for the new home of our missionary in Japan, Miss Edna Martin. These young people, under the direction of Miss Alliene DeChant, held a service of consecration of their gifts, Friday evening, May 1st, at Hoffman's Orphanage, near Littlestown, Pa. The Hanover Glove Co., of Hanover, Pa., offered their services to pack and ship these valuable gifts to their destination in Japan.

A Second Announcement. Two weeks ago we called attention to opportunities of the Interdenominational Conference of Missions, Wilson College, Chambersburg. Someone has written: "1931 at Wilson, no other year the same." The couplet makes me recall the Conference spirit and comradeship of the few years, when the Cabinet of the W. M. S. G. S. held its annual sessions during the week of the Conference, with mornings and evenings given to the Missionary Conference program and the afternoons to Cabinet business. The attempt to combine the two programs was not satisfactory but the effect of the Conference has never worn off and "No other year has been the same."

Mrs. Irvin W. Hendricks, our denominational representative on the Committee of Conference Arrangements, expects a group of strong leaders for the classes, the discussion groups and the forum. Among the evening speakers will be Mrs. Helen Barrett Montgomery with a message on Christian Literature in the Orient. To simply mention names of men and women who will teach, direct and put the big program across, is hardly fair to them. Send for a Wilson College Folder and find the things which are being planned. Then register. For folder and registration card address Miss Edna N. Hafer, Wilson College, Chambersburg, Pa. Our denominational missionary guest will be Mrs. Calvin D. Staudt.

Ramifications of the Reading Course. A conversation with the wife of a Methodist

minister who returned to Bangor for a visit, centered in the influences of the Reading Course as she had heard of it through the wife of the Reformed minister of her home town. Then came visitors from Bethany Orphans' Home, Womelsdorf, relating the interest of members of Bethany Staff in the Reading Course. Among them, Miss Anna Wagner, holding a diploma, but continuing to read with increasing pleasure and satisfaction; Miss Carrie Morehead of Milton, Pa., with nearly 50 units; Mrs. Ethel Hartman, Lemasters, Pa., nearing a diploma, and other staff members just beginning to read for credits. In last week's issue we meant to include with the account of the annual meeting of Zion Classical Society, the information that 48 diplomas, with a large number of seals, were awarded to members who had completed the required units of the Reading Course.

Classical Meetings

Indianapolis. At the 9th annual meeting, held in the Carrollton Avenue Church, Indianapolis, the speakers were Miss M. Campbell, a returned missionary from India, and Rev. E. G. Homrighausen. The devotional services were in charge of Mrs. Elmer Heinmiller and Mrs. Anne Leaman. A G. M. G. banquet was held on the opening night with Miss June Miller, of the hostess Church, toastmistress. A Mission Band demonstration by the Mission Band of the hostess Church was given at the evening session. Music was furnished by a Girls' Missionary Guild chorus. A net gain of 18 W. M. S. members, 4 G. M. G. members and 28 Mission Band members was reported. Five Front Line Societies were presented with a book as a token of recognition for having met the Standard of Excellence. Twenty-one diplomas were awarded in the Reading Course.

Mrs. Fred L. Iske.

Mercersburg. The 42nd annual convention was held April 30th, in Trinity Church, State Line, Pa. At the afternoon session the devotional service was conducted by the Vice-President, Mrs. W. R. Gobrecht, who also sang a solo. The President, Miss Ruth Gillan, presented the needs of the missionary program in a helpful address. The Literature Secretary, Miss Alice Good, awarded diplomas to 49 members of the Reading Course. One Woman's Missionary Society, two Guilds and one Mission Band were received into the Classical Society. The attendance was large and the society is indebted to the State Line W. M. S. for its generous hospitality. Mrs. Calvin D. Staudt of Baghdad, captivated the audience in the afternoon and evening sessions with her portrayal—first of the land of Iraq, and then of the Christian work in that country where education is the only hope.

Mrs. J. B. Diehl, Cor. Sec.

ONE BOOK A WEEK

THE FLIGHT OF THE JEWS

I do not know how much the situation of the Jew in America interests the public at large. Outside of a few metropolitan centres the Jews are not found in great numbers and there is not much of a Jewish problem. In New York we are up against the problem all the time, not only the problem as it concerns the Jew alone but also as it concerns the relations of Jews and Christians. And it is not an easy problem for either group. It is very complex and the solution does not lie entirely with the Christians. But I am thinking more specifically just now of the plight in which the Jew finds himself.

According to Heywood Broun and George Britt, whose recent book: "Christians Only: A Study in Prejudice" (The Vanguard Press) has been attracting wide attention in New York, the plight is very serious and becoming worse all the time. The Jew is not subject to bodily violence here as in certain parts of Europe. There are no pogroms and no organized persecution. There are no exhibitions of fanatical hatred or of insulting editorials or virulent books—if one except the disgraceful effusions of Henry Ford, which some bigot prepared for him and for which he afterward publicly apologized. But there is a subtle social, economical and educational

discrimination being exercised against him and gaining in intensity, which amounts not only to economic hurt but which is constantly inflicting wounds upon sensitive souls.

I am quite sure that any reader of this book will be surprised at the extent of this discrimination against the Jew, of the social ostracism to which he is subjected, and at the amount of prejudice against him which exists. I have lived in the midst of them for thirty years and "Christians Only" came as a complete shock to me. Our authors first take up the situation in our universities. Here comes the first surprise—the discrimination is universal. Our

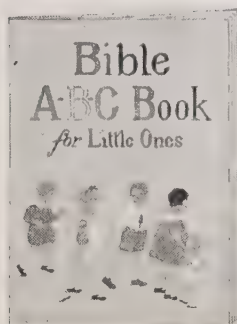
colleges, with one or two exceptions, have never publicly announced that there was no place for Jews within their borders, but as a matter of fact there is hardly a college which does not discriminate against them and resort to all sorts of subterfuges to keep the number admitted down to the lowest minimum. This discrimination is especially marked in the professional schools. So difficult is it, according to our authors, for Jews in any large numbers to get into the New York law schools and medical schools that they have to seek entrance into such schools all over the country, in places where there are few Jews, and they often find it difficult to gain admission there the moment it becomes known they are Jews. When they do get in it means much additional expense in railroad fares and other things. After they have finished their course—and a rapidly increasing number of Jewish boys are entering these professions, the young Jew being ambitious by nature—they find it extremely difficult to get into law firms and hospitals.

Our authors devote 135 pages to a survey of this "Professional Prejudice." It extends not only to lawyers and doctors but to teachers, engineers, chemists and journalists. The young Jew finds the door shut wherever he turns. The manager of a teachers' agency is quoted as saying: "I have been at this business twenty-five years. I place hundreds of teachers every year. In all that time I have succeeded in landing positions for only six Jews." The result of all this is that thousands of young Jews, after having spent years and much money on an education for a profession find themselves not wanted anywhere and have, perforce, to turn to business—soured and disappointed men.

But when he turns to business he finds the same sign, "Christians Only Wanted" facing him. "Christians Only"—and the ironical thing is that where the owners of the business are Jews themselves they take on only Christians, especially in the big department stores, because their customers prefer to deal only with Christian clerks and salesmen or women. Thousands of secretaries and stenographers find employment in New York. Our authors examine the situation here at some length. It is very pathetic reading. They show how almost impossible it is for a Jewish girl to get a position as a stenographer. But there are legions of them seeking such positions. The "want advertisements" in the papers are full of the admonition: "Christians only need apply," which is a wounding insult and which shows the difficulties a Jew faces when he or she goes after a job. The employment agencies have the question: "Your Religion?" in their application blanks. Put down "Jewish" and that ends it. An experienced agency manager, who made a study of the situation, says: "I should have thought before I looked at this angle of the problem specifically, that only about sixty or seventy per cent of the jobs are closed to Jews. I am surprised, but I find that ninety to ninety-five per cent exclusion is correct."

Our authors then devote several pages, under the caption, "Restricted" to showing how many hotels and clubs are closed to Jews. Here again one is amazed. There are scores of hotels at well-known resorts that will not admit them. Sometimes the advertisements of these hotels are positively insulting, as one quoted from a circular of a hotel up in the Pennsylvania mountains: "Altitude one thousand feet: too high for Jews." Real estate men dare not rent cottages to Jews in certain resorts. In some suburbs of New York they can not get into the apartments. In some nearby towns life is made so uncomfortable that they can not live there. Very few of the famous clubs in New York admit Jews except where occasionally one is taken in because of his great eminence. Most of the country clubs near New York

Attractive New Books for Children



BIBLE A-B-C BOOK FOR LITTLE ONES

Rhymes by Susanna G. Fisher, Editor of "Youth's World." Illustrations by Lillian Sturges.

Sixteen pages of interesting pictures and rhymes for little ones. The Bible verses are favorites; the alphabet rhymes are all applicable to verse and picture, easy for the child to comprehend. The illustrations are large, plainly picturing the Bible verse in a manner pleasing to children.

The book is very useful in the religious training of young children as it stresses Bible study, prayer, devotion, service, faith, love of God, and church attendance. Eight pages are in bright colors and eight are in black. The Lord's Prayer, The Golden Rule, The Twenty-third Psalm, and The Ten Commandments are included. Artistically printed on good, strong white paper. Size, 6 x 8½ inches. A splendid book for gift or reward!

Price, \$1.50 a dozen; \$10.00 a hundred; less than dozen, 15c a copy.

BIBLE PICTURES AND THEIR STORIES

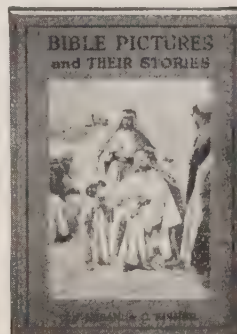
By Susanna G. Fisher, Editor of "Youth's World"

The thirty-one beautiful pictures in this book are reproductions in full colors of paintings by the English artist, E. S. Hardy. They illustrate many Bible incidents that are of particular interest to children.

Facing each picture is the story written mostly in words of one syllable for children 8 to 15 years of age.

The stories are by an author having wide and successful experience in writing for young folks. The Lord's Prayer, the Golden Rule, and the Ten Commandments are also included.

The book will make a very acceptable reward or gift for boys or girls. It is beautifully printed on heavy white enamel paper; 72 pages, 4¼ x 6¼; and is attractively bound in red cloth with a picture of "Christ Blessing the Children" inlaid on the front cover. Price, 60 cents postpaid.



RADIO MINSTREL TALES

By William A. Bacher

The success of the Radio Minstrel Hours was immediate and pronounced. Requests came rolling in from all over the country for the radio minstrel's version of these old classics of childhood, and teachers wrote, asking for the privilege of using them in their classrooms. Of the tens of thousands of letters thus received, a large portion asked for their issuance in printed form. The simple narrative form in which they are here given will require but very little adaptation to make these stories entirely suitable for dramatic presentation in schoolrooms, on the amateur stage, or at home.

With outline illustrations for coloring. Price, \$1.50, postpaid.

NANCY COMES TO THE SCRATCH:

And Other Stories for Boys and Girls
By Josephine L. Baldwin

Here is a book that will delight children of any age. There are stories of fact that seem stranger than fiction, like that of the boy, Mi-ko-took, who was blown in the branches of a tree ninety miles out in the ocean from the shores of San Lucia, and

rescued by an American ship. Nancy Lee, the mischievous broncho, who is one of the most interesting characters in the book, was real, and so were her tricks, as those who suffered from them could abundantly testify. The stories abound in humorous situations. Those who like true stories, all who enjoy flights of the imagination, and especially those who appreciate genuine fun will wish to own and read this book. It is fully illustrated with attractive pictures and will be valuable to parents and teachers in providing stories for telling to children, though it is intended as a book for boys and girls to read for themselves.

Illustrated. Price, \$2.00, postpaid.

FIFTY STORIES FOR THE BED-TIME HOUR

By Margaret Eggleston

This new book by Margaret Eggleston grows out of a very interesting background in her own Church at Boston. The extent of the sale of Margaret Eggleston's recent 75 Stories for the Worship Hour indicates how eager parents and teachers will be for this new book, which comes into a field largely neglected as a means of religious cultivation. Price, \$1.50, postpaid.

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refuse them membership and they go off and build their own.

The book closes with an examination of the causes of this prejudice against the Jew. It is a rather disappointing discussion which I would like to comment upon had I space. It also raises the question as to what ought to be done about the thing. Here also our authors have not gone very deeply into the problem. It is an extremely delicate and difficult problem with many angles and its solution must go down into certain questions which our authors do not even raise. The value of the book is its parade of facts and frank statement of the situation. The problem has got to be solved sooner or later, and we should all be thinking of its solution, and the solution does not lie entirely with the Christians.

Frederick Lynch.

THE RESULTS OF THE STEWARDSHIP ESSAY AND POSTER CONTEST

It is a matter of gratification that the results of the Essay and Poster Contest of 1931 can be presented to the Church at this

early date. This is due to the fine co-operation on the part of our Congregational, Classical, Preliminary and Final judges, and the splendid industry of the office force. As far as we know there has been no friction or misunderstanding along the line. Our young people have proven a fine spirit and shown a freshness and enthusiasm that augurs well for their growth in Stewardship. Certainly the boys and girls and young people who have taken enough interest in this Contest to write an essay or make a poster have our sincere thanks. If they did not capture a prize they at least made others prove their mettle. On the whole the results of this Contest should be highly beneficial to our young people and to the Church.

Your Stewardship Committee feels tremendously encouraged and appreciates the generous expression given by many pastors, teachers and people in the Church. This Contest is like a tonic. It revives and refreshes our interest in one of the most vital interests.

We have one appeal to each of these who have written essays: try to live in your own life the Stewardship which you have found for others. The finest prize is the

approbation of your own conscience on your efforts to squarely follow and live the principles of Christian Stewardship. Trickle down into the mind and heart of each one there is something of this truth that Jesus sowed and would sow into the mind and heart of every Christian that God would use these little lives of ours to glorify Himself and to promote happiness. The following winners are announced below:

Essays—Group A

- 1st—Miss Mary Nice (St. John's Reformed Church), Lansdale, Pa.
- 2nd—Miss Irma M. Freitag (Swiss), New Glarus, Wis.
- 3rd—Miss Doris J. Fowler (Glenside), Glenside, Pa.
- 4th—Master Jack Shetler (Shiloh), Danville, Pa.
- 5th—Master Paul E. Haffey (St. David's), Canal Winchester, O.

Essays—Group B

- 1st—Miss Catharine Heiney (Salem), Miamisburg, O.
- 2nd—Master Owen Moorhead (Brown Memorial), Wichita, Kans.
- 3rd—Miss Hilda C. Buchanan (Corinth), Hickory, N. C.
- 4th—Miss Lena Kaech (Swiss), New Glarus, Wis.
- 5th—Miss Alice O. Crawford (Belvidere), Winchester, Tenn.

Essays—Group C

- 1st—Miss Natalie R. Gehman (Christ), Bethlehem, Pa.
- 2nd—Miss Julia R. Holm (Federated), Plymouth, Ind.
- 3rd—Miss Margaret Critchley (St. Luke's), Braddock, Pa.
- 4th—Miss Margaret Royster (Trinity), Concord, N. C.
- 5th—Miss Anna M. Eyler (St. John's), Bedford, Pa.

Essays—Group D

- 1st—Miss Lillian J. Abernethy (Corinth), Hickory, N. C.
- 2nd—Miss Lois Greenawalt (St. John's), Chambersburg, Pa.
- 3rd—Miss Myrtle Bowman (St. Paul's Union), Thomasville, Pa.
- 4th—Miss Lucile Foulke (St. John's), Bucyrus, O.
- 5th—Miss Elizabeth K. Sanders (Heidelberg), Marion, Pa.

Essays—Group E

- 1st—Mr. George E. Dillinger (Pleasant Valley), Dayton, O.
- 2nd—Miss Frida Bischofberger (Swiss), New Glarus, Wis.
- 3rd—Miss Lucile Foulke (St. John's), Bucyrus, O.
- 4th—Mrs. E. Harold Wien (St. Lawrence Union), Esterly, Pa.
- 5th—Miss Eula M. Peeler (First), Salisbury, N. C.

Posters—Group A

- 1st—James R. Holtzmuller (Farmersville), Farmersville, O.
 - 2nd—Paul F. Kiewett (Immanuel's), Indianapolis, Ind.
- Honorable Mention—Peggy Woleslagel (St. Paul's), Bellevue, O.; Arlene Huggler (First), Ridgway, Pa.; Ruth Bright (First), Detroit, Mich.

Posters—Group B

- 1st—Miriam Kielsmeier (Fourth), Cleveland, O.
 - 2nd—Albert J. Bulan (Fourth), Cleveland, O.
- Honorable Mention—Aaron A. Brumbach, Jr. (Schwartzwald), Esterly, Pa.; Bernice Heine (First), Cleveland, O.; Robert W. Oberly (St. Paul's), Allentown, Pa.

Posters—Group C

- 1st—Evalyn Binns (First), Canton, O.
 - 2nd—Thelma Huey (Trinity), Altoona, Pa.
- Honorable Mention—Betty Brumbach (Schwartzwald), Esterly, Pa.; Sheldon W. Seeger (Immanuel's), Milwaukee, Wis.; Elsie Bulan (Fourth), Cleveland, O.

Posters—Group D

- 1st—Robert J. Sydow (Emmanuel), Buffalo, N. Y.
 - 2nd—James W. Sherman (First), Canton, O.
- Honorable Mention—Norman E. Coleman (St. Paul's), Buffalo, N. Y.; Lillian J. Abernethy (Corinth), Hickory, N. C.; Eda Peterson (First), Schuylkill Haven, Pa.

It will be found that the winners in this Contest are living in various sections of our denomination, East, West, North and South. Certainly the Contest has been worth while and might well be continued another year.

DENOMINATIONAL JUDGES FOR THE 1931 STEWARDSHIP ESSAYS

Preliminary Judges

Mrs. Wm. F. DeLong, Philadelphia, Pa.; Mrs. Henry I. Stahr, Merion, Pa.; Mrs. C. A. Hauser, Highland Park, Pa.; Rev. James M. Mullan, D.D., Philadelphia, Pa.; Rev. D. F. Singley, Philadelphia, Pa.; Rev. A. S. Bromer, D.D., Philadelphia, Pa.; Rev. E. L. McLean, D.D., Philadelphia, Pa.; Rev. August Klingner, Philadelphia, Pa.; Rev. Clayton H. Ranck, Philadelphia, Pa.; Dr. William T. Lampe, Philadelphia, Pa.

Final Judges

Miss Aurelia Friedli, Plymouth, Wis.; Mrs. Ner Friedley, Sheboygan, Wis.; Miss Jennie Steinmetz, Allentown, Pa.; Miss Ella Julius, Buffalo, N. Y.; Mrs. Boyd Edwards, Mercersburg, Pa.; Rev. H. K. Miller, D.D., Lancaster, Pa.; Rev. F. C. Seitz, D.D., Greensburg, Pa.; Rev. Paul H. Graeser, Wausau, Wis.; Rev. William Bollman, Bethlehem, Pa.; Rev. H. N. Bassler, D.D., Westminster, Md.; Mr. Chas. F. Dewire, Lewisburg, Pa.; J. L. Murphy, Esq., Hickory, N. C.; Prof. Francis Kennedy, Tiffin, Ohio; Mr. F. M. Staver, Harrisburg, Pa.; Mr. Frank Arner, Allentown, Pa.

Chairman of Judges for the Stewardship Posters—Rev. A. V. Casselman, D.D.

A Letter to the Editor

THE LEGION AGAIN!

On Friday evening, May 15, two men of my congregation came to my home and invited me to go with them to Jeannette, Pa., to attend a show of the American Legion. Bills had been passed around Apollo advertising the show as "The Days of '49." I accepted the invitation and we motored to Jeannette expecting to see a historical pageant of the pioneer days of our country.

What we saw and experienced was far from a historical pageant. I can't find a word in my vocabulary to describe what we saw. The building in which this orgy was held was fitted out to represent a saloon of the gold rush days. Gambling was carried on without any attempt of hiding it. About 15 girls were in what was called the Dance Castle and any man who paid the required price was permitted to dance with them. And what went on while they danced is unfit to print. Three nude women performed lewd and obscene dances. Motion pictures, so rotten that it is a wonder the film remained intact, were exhibited. All this, let us remember, was carried on under the auspices of the Jeannette Post of the American Legion—an organization that claims to uphold the Constitution of this land and professes to be the exponent of true patriotism. God save us from the Legion, if such affairs are to be sponsored by it!

In this section of Pennsylvania the Legion has taken it upon itself to sponsor the Boy Scout movement. We all know of what value the Boy Scouts have been to youth in the past, but it does not take a prophet to predict what will happen to the Scout movement in the hands of the Legion. An organization that violates the

laws of this land and the laws of God can't teach the youth of our land good citizenship!

It is a strange coincidence that only three days later the Pittsburgh Synod held its meeting in this city. I pray that the Reformed people of Jeannette may have received courage enough from the sessions of Synod to oppose any such performance by the Legion in the future. On the other hand, are they not in a measure powerless to act? I asked one man how the Legion could get away with anything so rotten, and here is his answer to me: "Hell, don't you think the men of the Legion vote? The prosecutor and the sheriff of Westmoreland County may want to be elected. They're no fools. That's how we get away with it."

In conclusion I have only this to say, "God save us from such a Legion!"

Albert J. Knoll.

First Reformed Church,
Apollo, Pa.

LAYMEN SPEAK ON THE SUBJECT OF MINISTERIAL RELIEF

The Laymen's Committee on Ministerial Relief appointed by the last General Synod has had four conferences with the Board of Ministerial Relief, and it is of the opinion that it should make public some of the convictions which it has received and its opinions concerning this important work.

1. The Committee is impressed with the value and importance of the work of this Board and believes that the ministry of the Church does not give sufficient study to the subject, and the support which it deserves.

2. The amount of money raised by the Board to provide for the Sustentation Fund is very creditable, and if every pastor and congregation would endeavor to do what can be done, as evidenced by the congregations which have been willing to undertake it, and which have raised their quota, there would be no problem for the Board. The remarkable thing is that many of the largest and most able congregations have made no effort to raise their quotas and have paid practically nothing, while the pastors and congregations of many of the smaller congregations have paid in full. The whole matter merely shows a lack of leadership on the part of the ministers. We believe the Church will respond, if it is properly and enthusiastically presented.

3. We are impressed by the careful, businesslike and economical methods adopted by the Board in the conduct of the business of the Board and the management and investment of its funds and securities. The Board is deserving of the confidence of the entire Church.

4. We desire to urge all pastors to respond to the call of the Board in the appeals, which are being made, and to provide as soon as possible for the Church's share of the Reserve of the Sustentation Fund.

The Laymen's Committee on Ministerial Relief:

Tillman K. Saylor, Chairman, Pittsburgh Synod,
Randolph S. Meck, Vice-Chairman, Eastern Synod,
David I. Prugh, Secretary, Ohio Synod,
Edward A. Dirks, Midwest Synod,
William B. Haeussler, General Synod of the East,
M. C. Jones, Potomac Synod.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Superintendent

The 26th annual Visiting and Donation Day will be held at the Home on Thursday, June 11, the regular time selected to hold this event from year to year is the second Thursday in June.

In the early years of the Home many material donations were brought to the Home on the annual Donation Day. Large quantities of groceries and a variety of household supplies were among the gifts for the day.

When the Home became the property of the Eastern Synod, persons living at a considerable distance found it much more convenient to send cash than material donations; and little by little more persons made cash donations. These proved much more advantageous. Cash is not only forwarded more easily, but the Home, buying in the wholesale market and in large quantities, can secure more per dollar expended than private individuals can, buying in the retail market. Further the Home buys only what it needs and when it needs, and that is an additional advantage.

It is the Mothers' Day offerings of the Churches and Sunday Schools throughout the Synod which afford the mass of the membership the opportunity to make their annual contribution to the support of the aged and infirm. The annual Visiting and Donation Day comes about a month after Mothers' Day. This gives the congregational and Sunday School treasurers ample time to get offerings to the Home on or before Donation Day. It is this united effort on the part of so many parishes which has brought success to this work hitherto.

Visiting and Donation Day has great value for the Home, apart from its annual financial returns. It gives the people an opportunity to spend the day at the Home, get acquainted with the property of the Home and its family. A host of persons from many Churches are found there and one will be sure to meet many friends and acquaintances. In one sense it is also one of the early picnic occasions of the year. Many visit the Home annually on this occasion. An interesting program will be rendered at 2 P. M.

COMMENCEMENT EXERCISES

The Commencement Exercises of Franklin and Marshall College will be held May 28 to June 1. The Advisory Council of Alumni will meet at 8 P. M. on May 28. On May 29 at 2.30 P. M., Class Day Exercises, at 8 P. M., Green Room Club Play, and at 9 P. M., Senior Class Dance. On May 30, at 10 A. M., meeting of the Board of Trustees, and Literary Society Reunions, and at 11 A. M., meeting of Alumni Association; at 1 P. M., Alumni Luncheon, at 3.30 P. M., Tennis, at 5.45 P. M., Phi Beta Kappa Initiation and Banquet, and at 8.15, Phi Beta Kappa Oration by Evarts Boutell Greene, Ph. D., New York. On May 31, the Baccalaureate sermon will be preached by Rev. Clifford G. Twombly, D. D., Lancaster, Pa., at 10.45 A. M. The annual Commencement and conferring of Degrees will be held at 10.30 A. M. on June 1, the address to be given by Rev. Oswin S. Frantz, D.D., of Lancaster.

The 61st Annual Commencement of Ursinus College will be held June 5 to 8. On June 5, at 2 P. M., Class Day Exercises, at 4 P. M., Business meeting of the Woman's Club, at 5.15 P. M., Woman's Club dinner, and at 8 P. M., Junior Oratorical Contest. On June 6, at 10.30 A. M., Annual Meeting of the Directors, also baseball game: Ursinus vs. Alumni; at 12.30 P. M., Business luncheon; Alumni Athletic Club, at 2 P. M.; Annual Meeting of the Alumni Association, at 5.30 P. M., Alumni Banquet; and at 8.30 P. M., Ruby, 1931, Play. On June 7, the Baccalaureate sermon by the Rev. William J. Shergold, pastor, St. Aubyn's Congregational Church, Upper Norwood, London, England, and at 8 P. M., Oratorio by the College Chorus. On June 8, at 10.30 A. M., Recital on the Clark Memorial Organ by Minna Just Keller, Reading, Pa., at 11 A. M., Commencement, the address given by David Lawrence, editor "The United States Daily," Washington, D. C., and at 2 P. M., laying of the Cornerstone of the new Science Building.

Rabbi Stephen S. Wise will be the speaker at the Commencement Exercises of Hood College, to be held June 1, at 10.45 A. M., at the Calvary Methodist Episcopal

Church. The Baccalaureate sermon will be delivered by Dr. Charles E. Jefferson on May 31, in Brodbeck Hall, at 11 A. M. In the afternoon at 3 there will be a reception for the graduates' friends and alumnae and an organ recital by Prof. Henry T. Wade at 4 P. M. Step songs will be held on the steps of Alumnae Hall at 7 P. M. On May 29, at 8.30 A. M., "moving-up day exercises" will be held at the last chapel service. The Board of Directors will meet at 2 P. M., and at 4 Class Day exercises will be held, at which time the Sophomores will participate in the ivy chain ceremony. At 8.20 P. M., the graduating class will present Phillip Barry's play, "Holiday," at the City Opera House. On May 30 will be Alumnae Day, with the annual meeting of the Association at 10 A. M., luncheon in Coblentz Hall at 1 P. M., the Alumnae parade at 2.30 P. M., and the Alumnae dinner dance in Coblentz Hall at 7 P. M.

The Commencement festivities of Cedar Crest College will be held May 29 to June 4. On May 29, at 9 P. M., the Junior Promenade, Americus Hotel. On May 30, will be Alumnae Day with Class Reunions; at 2 P. M., Alumnae Business Meeting in Dietz Hall, and at 7 P. M., Triennial Banquet (installation of officers) in Hotel Allen. On May 31, at 4 P. M., will be the Baccalaureate service in the Outdoor Theatre, the address to be given by Rev. Henry I. Stahr, D.D., Executive Secretary of the Board of Christian Education, Philadelphia. On June 1, at 6.30 P. M., Greek Play "Antigone" in the Outdoor Theatre. On June 2, from 4 to 7 P. M., Garden Party on the Campus. On June 3, at 11 A. M., Meeting of Trustees, College Hall, and at 8 P. M., Class Night program, Dietz Hall. On June 4, at 10 A. M., Academic Procession at Crest Hall, and at 10.30 A. M., Commencement in the Outdoor Theatre, the address to be given by Dean Charles Maxwell McConn, A.B., M.A., Litt.D., of Lehigh University, Bethlehem, Pa.

At Massanutten Academy, Woodstock, Va., the Baccalaureate sermon will be preached Sunday morning, May 31, by Dr. Paul S. Leinbach, editor of the "Messenger."

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

Four of the Bethany children have been honored with high school diplomas at the Womelsdorf High School: Charles George, of Shenandoah, who will enter Ursinus College next fall; Alice Mabry, who will enter the Teachers' College at Stroudsburg; Francis Wenrich, who will enter the Teachers' College at Lock Haven; and Ella Troxell, who is planning to live with a family in Reading and study in a business college.

It is exceptional that we have four children this year completing their high school course. Last year there was but one. and according to present indications, there will be only two next year, or three with one of our employee's children.

The signs of a fruitful year are present, as, in order to meet the requests of last week, 6 barrels of empty jars were shipped on one day. Canned fruit is a great need at our Home. We have never received too much canned fruit of any kind. In fact, it is necessary to supplement our supply by making purchases.

The annual reunion of former children of the Home will be held on Memorial Day. Regular Memorial Day services will be conducted by the children at 10 A. M., Eastern Standard Time. A meeting of the former children will be held after dinner and will be followed by a baseball game. Former children vs. Bethany Boys.

OUR SISTER REFORMED CHURCH

Once more the General Synod of the Reformed Church in America, the Church with the longest unbroken organization

and ministry in this country, will meet in annual session at Asbury Park, the city by the sea, on June 4. This is the 125th annual meeting.

Synod convenes at 2.30 P. M. Standard Time and will continue until June 9 or 10. There will be over 200 delegates, besides as many more visitors, denominational officials, fraternal delegates and speakers and wives and delegates. The retiring president of Synod is the Rev. Milton J. Hoffman, D.D., professor of Church History in the New Brunswick Theological Seminary, and he will preach the Synodical sermon on Thursday evening, June 4.

There are several items of interest coming up this year. The question of Church union which has been before Synod for several years, may again be prominent. The Committee will, it is said, probably report favorably to continuing the effort to formulate a basis of union. There may be an appeal case and there is an overture from the Classis of Rochester to change the form of the ordination of deacons so as to include their modern duties. The denomination has two Church papers, one in the East and the other in the West. There has been an effort to combine these and last year a committee was appointed to study the situation and if possible make recommendations for the combining of the two papers. This committee will report this year.

The particular Synods met the first week in May. Their reports which are not official but may be changed when gone over by the Committee on the State of Religion of General Synod, show that the year has not been one of great progress. The additions on confession of faith are 7,407, or 1,891 more than last year, and those by letter from other Churches are 3,729, or 317 more. So the Church this year received 11,136 more new members, which is the largest in several years and is about 7% of the membership. But in spite of this the actual number of members in the Church is 158,161, or a loss of 1,164. The cause for this is the revision of the rolls of the Churches, mostly in the Classis of New York. Each year Churches should drop from its rolls inactive members, but some Churches carry them on for four or five years and then lop off all the dead wood. If many Churches do this at the same time, it plays havoc with Church statistics.

The number in the Sunday Schools is now 144,702, a loss of 539. The gifts to the denomination show a loss in every column, as might be expected in this year of industrial depression. Gifts to benevolence, missions, etc., amount to \$944,057, a loss of \$42,330; to other benevolences (not under denominational control), \$177,687, a loss of \$171,121. The unofficial figures for the gifts to the various Boards and Funds are as follows: Foreign Missions, \$291,659.95, gain of \$9,361.31; Woman's Board of Foreign Missions, \$173,222.37, gain of \$392.16; Domestic Missions, \$133,752.06, loss of \$21,979.64; Church Building Fund, \$25,469.80, loss of \$2,520.75; Woman's Board of Domestic Missions, \$153,700.68, loss of \$6,663.43; Education and Educational Institutions, \$60,037, loss of \$5,064; Publication and Bible School Work, \$8,039.85, loss of \$798.05; Disabled Minister's Fund, \$26,390.56, loss of \$295.74; Widow's Fund, \$10,246.31, loss of \$849.05.

The total income of the Boards will be considerably higher than this, as it includes interest in vested funds, legacies, conditional and annuity gifts. In addition to the above there is the Centennial Fund of the Board of Domestic Missions. The Board is a century old this year, and they are trying to raise \$100,000 for special work, in addition to the regular gifts. At the last report this fund was nearing the three-quarter mark and it is hoped that it will be completed by the meeting of Synod.

W. E. Compton.

HOME AND YOUNG FOLKS

The Family Altar

By Prof. H. H. Wernecke, D. D.

HELP FOR WEEK OF JUNE 1-7

Practical Thought: "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isaiah 53:5.

Memory Hymn: "I Am Thine, O Lord." Reformed Church Hymnal, 648.

Prayer for children:

Now I lay me down to sleep,
I pray Thee, Lord, Thy child to keep;
Thy love be with me all the night,
And keep me safe till morning light.
Amen.

Monday—Jesus Crucified

Luke 23:33-46

The Gospel narratives spare us the distressing details of the crucifixion yet give us the facts with delicacy and reserve. Of the seven words spoken by Jesus on the cross, Luke records three. Not only did Jesus teach, "Love your enemies," but when He was despised and forsaken, He was heard to pray for the Jews who were causing His death and the soldiers who were carrying out the sentence, "Father, forgive them; for they know not what they do." The second word of Jesus pictures to us the transforming power of Christ who in an instant changed a robber into a saint. Through repentance and faith the thief is pardoned and receives the assurance of the blessings of Paradise. The last word spoken by Jesus on the cross was an expression of perfect trust and peace. In a sentence of absolute confidence taken from the Psalms, He breathed out His soul, "Father into Thy hands I commend My spirit." The earthly ministry of the Son of God had ended.

Prayer: As we behold Thee on the Cross, O Lord Jesus, we are impressed by Thy infinite love that Thou didst reveal. Precious are the words Thou didst speak, more precious still is Thy self-sacrifice on our behalf. Amen.

Tuesday—Dying for the Ungodly

Romans 5:1-8

The apostle describes the character of those for whom Christ died as without strength and ungodly. Not only unable to help themselves but guilty and sinful and hence unworthy of any such favor with the holy God. Dying for such, not for righteous men, nor for good men but for enemies, He not merely magnifies His love but expresses it in the most winning way. Such an unprecedented love may well receive our praise and adoration. If He so loved us, we ought also love one another. In view of His love, is it a "hard" command that we should love our enemies?

Prayer: As we think of Thy unfathomable love, we begin to realize that what eye hath not seen, nor ear heard, nor entered into human heart. Thou hast revealed unto Thy children. We bless Thee that Thou didst not die for friends, for then we should have been hopelessly lost, but Thou didst redeem us out of enmity into Thy glorious fellowship.

Wednesday—Christ's Death Necessary

John 12:23-32

Jesus here illustrates the absolute necessity of His death by a reference to nature

—a grain of wheat must first be buried, its coverings must decay, it must perish as a grain before it can produce a multitude of grains like itself. Very appropriately this law of life through death, of service and influence through self-sacrifice is here given in contrast to the Greek ideal of self-gratification. Jesus declares that should He seek selfishly to avoid the cross, He would forfeit all that could truly be termed "life." By yielding up His life He promised to bestow blessings that are eternal.

Prayer: We rejoice, O Father, in the great blessings that have come to us through the death of Thy Son. That peace which passeth all understanding is ours and the assurance that we even now have the foretaste of that eternal life which we are to enjoy in its fullness hereafter. Amen.

BURNING LEAVES

From the Chase County Leader

There's orange and gold and scarlet
on the fields,
Beside the somber black of earth
new plowed;
A woman burning red and yellow
leaves;
The pale blue spiral twisting to a
cloud.
One afternoon like this we walked
alone
Through orchards and beneath a bent
old oak,
The spice of ripened apples mingling
with
The faint and stirring pungency of
smoke.
No need of words to mar that perfect
hour
Which hangs star bright against the
midnight blue
Of other days. A whole eternity
Is etched in poignant silences anew
These many years! Again the glowing
flame
Of scarlet oak. Again the autumn
sheaves.
Love, laughter, pain and parting, life
and death
Are blended in the smell of burning
leaves.

Thursday—On the Cross

John 19:23-30

So great were the indignities heaped upon Jesus during the trial and crucifixion that even hardened soldiers resort to gambling in order to maintain their morale. They resorted to the excitement of playing dice as a mental relief. A striking contrast to this group are the four women. Sympathetically they have followed Him even to the cross. Even greater is the sympathy of Jesus, however, that He reveals towards His mother when He gives to her a son (John) who in obedience and love takes her unto his own home. But, most significant in this scene, is the victorious, triumphant end. Voluntarily He laid down His life and finished the work the Father gave Him to do.

Prayer:

On the cross is One uplifted,
Who in love divine,
Ev'ry grievous burden beareth,
Beareth mine.

O my heart so heavy-laden,
Weary and distressed,

Find Thou there, through love
made perfect,
Perfect peace. Amen.

Friday—The Message of the Cross

I Cor. 1:17-25

The Cross has been and is to them who are saved the power of God and the wisdom of God. It discharges from the power of sin as well as the guilt of sin those who believe. The Greenlanders listened with the coldness of the ice around them to moral maxims but their hearts melted when the story of the Lamb that taketh away the sin of the world was told. It is not the teachings of Christ, nor His example, unrelated to His death, but His cross that is attracting multitudes and making them willing, as devoted followers, to take up the cross and come after Him. To the extent that the cross is central in teaching and preaching, does the message convince and convict unto salvation.

Prayer:

Thou loving Savior of mankind,
Before Thy throne we pray and weep;
O strengthen us, with grace divine,
This sacred fast aright to keep.

Much have we sinned, but we confess
Our guilt and all our faults deplore;
O for the praise of Thy great name,
These fainting souls to health restore.
Amen.

Saturday—The Crowning Sacrifice

Hebrews 9:13-22

After the writer to the Hebrews has reminded his readers of the "better" covenant in the eighth chapter and of the "better" sanctuary in the ninth, he here speaks of the "better" sacrifice. Jesus was the crowning sacrifice in that the blood of Christ is superior to the blood of goats not only but it gave efficacy to the sacrifices of the Old Testament. From the general nature of every will or testamentary disposition, there must of necessity be the death of the testator. Hence while the blood of bulls and goats typified the blood of Christ, only Christ Himself was the true sacrifice. In the Old Testament their faith was directed to the Lamb that was to be sacrificed, while we in the New Testament dispensation are directed back to Him who was the crowning sacrifice.

Prayer: Thanks be unto God for the unspeakable gift! We rejoice, O Father, that we are privileged to have a supreme all-sufficient sacrifice in Thy Son and pray Thee for a greater devotion to Him who loved us and gave Himself for us. Amen.

Sunday—An Offering for Sin

Isaiah 53:7-12

As Isaiah foresees the sufferings of Christ, he paints out that He substituted Himself in the place of sinners as a sacrifice, made His soul an offering for sin. Jesus expresses the same thought when He says that He came to give His life a ransom for many. He took away the sin of the world by taking it upon Himself. However great the moral influence of the Cross has been and is, its central meaning, its dynamic and abiding influence is attributable to the fact that there we see Jesus bearing our sin.

Prayer:

Lamb of God, whose dying love
We now recall to mind,
Send the answer from above,
And let us mercy find;
Think on us, who think on Thee;
And every struggling soul release;
O remember Calvary,
And bid us go in peace! Amen.

Birthday Greetings

By Alliene S. De Chant

She was very young when she began to dream of sharing her life with the boys and girls of the Sunrise Kingdom. And her "For Others" road was hard and rough, but full of woodsy places where the dream peeped through. There was grammar school first, and junior and senior high; then our Ursinus College, and Kindergarten Training School. Sometimes it seemed that the peep places along her "For Others" road were kind o' covered over, but by and by there came a day when a big boat sailed out across the Pacific and on it was our Edna M. Martin! The dream road twisted then, in and out of Japanese "characters," but our Miss Edna didn't mind, for she knew that Tokyo Language School would help her speak to her kindergarten children in words they could understand. And the dream peeped out from feathery bamboos and cryptomeria trees when the moon hung low like a Japanese lantern. And after two years the dream road led her straight to the North country, to Yamagata in the mountains. And when she discovered several rooms in our missionary-family house, there, which she wouldn't need for her "single" self, she dreamed another dream. And it had to do with rooms furnished for Japanese teachers who would come to see our fine kindergarten there, and stay to learn more about kindergarten work. And the new dream was like a rainbow, for it had yellow, rose, lavender and blue flecks in it—and sheets and pillow cases with pretty hems, and soft, woolly blankets. And on filmy Japanese paper with pine trees, mountains and thatched roofed houses on it, she whispered her dream to a home-town friend. And . . . and the rainbow dream came . . . But that's another story!

P. S. "I enjoy your Birthday Greetings very much," writes Anna Rissinger. "I read it every time. I would like to become a member of your Birthday Club. I met you once when you were at the Reformed Church in Tremont. Rev. Wetzel's two boys, Keamer and Robert Wetzel, belong to your club too." We welcome Anna heartily, don't we?

LETTER FROM YUNGSUI, HUNAN, CHINA

Dear Friends:

Yungsui was favored with the visit of two American missionaries all at the same time. Revs. Snyder and Hilgeman were making a visit of the Shenchow Outstations and came our way, arriving on the afternoon of March 24. They were able to stay over only one full day. On the twenty-sixth the writer accompanied his guests to Paotsing, where they spent just a day before going on to Wangtsun Outstation.

Some family matters had taken the Paotsing preacher down river to his old home about two weeks before Easter, so the writer supplied at Paotsing during Passion Week and over Easter until the preacher returned on Monday evening after Easter. The Christians and enquirers were very faithful in attending services each night from Wednesday to Saturday of Passion Week. Six o'clock Easter morning found the Christians and enquirers gathered in the chapel for a service of praise and prayer. At the ten o'clock service two persons received baptism. All but one of the members is town partook of the Holy Communion.

More than a year ago the Paotsing Church members, entirely from their own gifts, purchased the side of a hill for use as a cemetery. One enquirer who was especially faithful and whose wife is a Christian, was buried there last year. So far there is only the one grave. On Monday after Easter, which has been declared a sort of Decoration Day by our Churches here, about fifty men, women and children

gathered at the chapel and from there marched to the cemetery. The grave was decorated and a service held. The meeting was preceded and then followed by the shooting of firecrackers, which is the Chinese way of showing their joy and appreciation. The widow of the man buried there had prepared food and had it carried to the cemetery for all the guests.

Less than a month ago the Yungsui Church purchased a small plot of ground

A BIRTHDAY GREETING

This little card, my dear old friend,
Gives you good cheer today;
May richest blessings, without end,
Be yours throughout the way,
Until you gain that shining shore
Where dwells eternal Love,
Where friend meets friend, to part
no more,
In that blest Home above.

G. S. R.

to be used as a burial ground for Christians. Since the Chinese have no system about burial places here in the interior and all are open and little cared for, the Christians are greatly rejoicing that they have their own cemetery. Also the non-Christians burn money, paper and incense at the graves and place food for the spirit of the dead. Now the Christians will have a burial place free from those practices and from many superstitions which control the burial of the non-Christian dead.

Deacon Wang, from Paotsing, and Evangelist Meng have just started for Changteh as our delegates to the District Association meeting which opens on March 24. Messrs. Hsiang and Wang, our two colporteurs who have been attending the Bible Institute at Changsha for six weeks, will be starting home next week. Since we are short on workers in the field here just at present, the writer is supplying for Mr. Meng. The District Association meeting corresponds to our Classis at home but because of the difficulties of travel it will take the men a full month to make the round trip.

W. H.

April 16, 1931

NATURE IS SPEAKING

"To him who in the love of nature holds communion with her visible forms, she speaks a various language." How true this is! But let us take time to listen.

The sun is sinking in the west. It is a time when the May landscape is loveliest—presenting an atmosphere of peace indescribably impressive. Peace abides. It comes to us in a peculiar way, in that hushed pause before the benediction; and if you will but listen, you will feel it too. Human ears may not catch a whisper, yet no one with a normal imagination in that silence will fail to detect sounds and murmurings. Shakespeare wrote of "Sermons in stones, books in the running brooks, tongues in trees, and good in everything." How true the exquisite observation of the poet! Jack is in his pulpit, preaching a beautiful sermon that all may hear. If you will pause at some quiet country road any May evening, when the sun is going down, and particularly if you are weary, it will rest the soul and give you new life.

Elizabeth W. Fry.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE COST OF LIBERTY

Text, Acts 22:28, "With a great sum obtained I this freedom." (A. V.)

Those of us who enjoy the blessings of

liberty do not always stop to think at what a price it was bought. The Memorial Day, which is just before us, will give us an opportunity to think about this matter more seriously.

Independence Day, the Fourth of July, which we celebrate as the birthday of our nation, always stirs within us the feeling of patriotism, and we are thankful to our forefathers for the great boon they purchased for us with their own lives. We make up our minds that we will try to be worthy followers of theirs, and will keep sacred the heritage they have given us.

Independence Day, coming as it did near the beginning of the Revolutionary War, commemorates the purchase of our liberty by those who were willing to risk their lives for its possession, and many of them actually sacrificed themselves to pay for its blessings.

But Memorial Day has come to have a larger and wider meaning with each generation. At first it had to do mostly with the marking and decorating of the graves of those who laid down their lives in the Civil War and of those who had served in the Civil War and passed away afterwards.

But soon the graves of those who had fought in previous wars, namely, the Revolutionary War, the War of 1812, and the Mexican War, were also sought out and marked with American flags. And now the heroes of the Spanish-American War and the World War are also included in the honors given to those who lived and died for their country.

The meaning of Memorial Day has therefore enlarged from time to time, and now all those who contributed toward the purchase and defense and perpetuation of liberty are remembered by us on that day.

The wars of our nation, and all that has been connected with them and has grown out of them, have no doubt cost us billions of dollars. That is what has been spent for the purchase of liberty and for its maintenance to the present time. Our nation will continue to pay for years toward its war debt and for the pensions of the soldiers who fought in our wars. It was a great price to pay for our liberty, but I am sure no American feels that it was too dearly bought. Some day this financial cost will all be paid, and probably forgotten.

But the cost of our liberty in dollars, though it may amount to billions, is the smaller part of the price paid for it. Our liberty has also cost us millions of lives, and who can estimate the value of these? They will never be forgotten so long as Memorial Day will be observed by our nation. To remember our heroes and to adorn their graves with flowers is the smallest way in which we can show our gratitude for what they have done for us.

To cherish the liberty they have purchased for us, to keep safe and unsullied, and to hand it down to our children and children's children pure and untarnished, is the best way in which we can show our appreciation of this precious heritage.

Our Memorial Day teaches us the value of peace. It shows that war at best is a necessary evil. And it ought to inspire us to devote our lives to promote the cause of world-wide peace. The boys and girls of today will be the leaders of the next generation in national and world affairs, and if you will give the best that is in you to the cause of peace, as our departed and living heroes gave their best to the cause of war, you may be able to bring about a condition of perpetual peace.

There is a tradition that after the last battle fought in behalf of the Stuarts there sprang up to mark the spot on Coloden Moor a singular little blue flower, unknown in that region before. The natives called it the "Flower of Coloden," because it sprang from the soil made sacred and rich with the blood of their kin. Seeds

sleeping for ages, it was said, sprung into life and beauty when they received their baptism of blood. Colloden flowers are always considered the choicest because of the cost of their production; for they of all others grow from soil fertilized with sacrifices and dyed with blood.

We may say that the Colloden flowers of our American soil are the national and religious liberty which have sprung up from the soil where our soldiers died in self-sacrificing love and devotion to the principle of liberty.

The liberty which our Revolutionary fathers bought so dearly with their lives was attacked and endangered from time to time, and there were crises when it was questioned whether it could endure. The Civil War helped to establish it more surely and securely than before, but this was also done at a great sacrifice of life and property and money. And the World War also had much to do to keep our liberty safe and to make its blessings available for other nations.

As some one has suggested, we may think of the flowers our nation uses on Memorial Day as American Colloden flowers of gratitude. They have grown up from soil that has been hallowed throughout the length and breadth of our land by the blood that was shed in all our wars. Many of the flowers themselves, which we lay tenderly upon the resting places of our departed heroes, are a sacrifice and give their beautiful and fragrant lives to hallow the graves which they adorn. Their beauty fades and their fragrance is dissipated on the air, but the perfume of the memorial which they help us to celebrate will endure forever.

Let us, then, try to catch the true spirit of Memorial Day. Let us feel that every one of us owes a debt of gratitude for the enjoyment of our liberty and its blessings, so dearly bought, of which this memorial is an expression, but which must show itself in constant devotion to the high and holy principles of liberty which we will defend with our lives, if necessary.

Let us look upon the purchase of liberty as a personal blessing for us, as did T. C. Clark when he penned these lines out of a grateful heart:

"In Picardy, beyond the sea,
A million heroes fought for me;
Where fires of death appalled the night
And smoky curtains blinded sight,
They battled, in the fiendish light—
For me.

"In Picardy, beyond the sea,
Our warrior laddies bled for me;
For them the homeland held the most—
Nor did they fail to count the cost;
They went, lest freedom might be lost—
For me.

"In Picardy, beyond the sea,
Those dauntless lads would die for me!
The fleur-de-lis, deep-tinged with red,
Will bend o'er many a gory bed,
Where lie those sons of Freedom—dead—
For me."

Arthur: "I would marry that girl but for one thing."

Chester: "Afraid to pop the question?"

Arthur: "No. Afraid to question the pop."

CAMP MENSCH MILL

CAMP COMRADESHIP

Speaking about Jesus as a teacher, Dr. Erwin Shaver says, "His course was a series of co-operative, Master-disciple experiences of service, of recreation, of worship and of thinking through the problems which they faced." Without the least hesitancy we humbly claim that the teaching at Camp Mensch Mill more nearly approaches the Master's way than that of any school, college, seminary or university

of which we have any knowledge. For four hours each morning teacher and camper are strenuously at work thinking through the problems inherent in the courses offered. But that is only a bare fourth of the learnings our young people have while at Camp.

Each afternoon, every day, teacher and camper live together, play together, talk together. And so, too, from the time that they leave the supper table until "taps" comes sounding back from Pink-house Hill and the camper hies himself to rest, teacher and camper are together. Every day and every night is a co-operative teacher-camper experience. As a result of this kind of relationship the way is open for heart to heart talks about the world, the Church, one's faith, one's social problems and, what seems to concern our young people a great deal these days, one's life work. The spirit of comradeship dominates in all relationships. At camp there are no hindrances, no stiff social conventionalities, no restraints. There young people find open minds, open hearts and time to sit down on Garfield's proverbial log—the teacher on one end and the camper on the other. But at camp the log is cut short by comradeship and they sit together.

At Mensch Mill the campers, facing great problems in every study course freely, frankly and easily, are induced by this atmosphere of fellowship to seek the help of teacher or counselor in examining their own personal life problems. Sitting on a rock out in the summer sun or lounging under a beneficent apple tree, anywhere, brother and elder brother, sister and elder sister, camper and teacher try to find ways and means of helping a growing life really to grow. Every camp teacher has come to count whatever a camper calls a problem as something that demands facing in a sympathetic, Christian way. And what are these problems for which the camp supplies help? They range anywhere from what to do with a wayward boy-friend to how man's free will and God's sovereignty can be reconciled.

Here is Josephine sitting on a grassy bank discussing with a comrade camp



The Camp Assembly Period

teacher the problem of further education. She is not satisfied with teaching high school subjects. Is there any way by which she can find life-time work in the field of religious education? And as they talk about this problem others are added until the two together are facing a whole complex life situation. Exactly what results no one can tell, but Josephine has unburdened a heavy heart and revealed a troubled mind to a teacher friend who shares his experiences and at least points sympathetically ahead.

Over there is Alice deep in thought as an older sister teacher quietly opens vistas of life ahead that so far have seemed absolutely impossible to Alice's young mind. And as a result of this bit of personal guidance, the problem-girl of former camp years becomes one of the finest credits to the camp program.

Again looking about, one sees Jimmie sitting in an absolutely un-Jimmie-like manner deep in discussion with an older and more weathered Jimmie. What are they talking about? That no one else will ever know. One thing is certain. They are talking about something that is of vital interest to the younger Jimmie. Each camp teacher, by his experience in work with

young people, has come to know the value of keeping secret the secrets of the young. The comradeship of the camp helps the camper to realize this fact. He feels certain that he can trust his all to these teacher-comrades.

So this teacher-camper comradeship continues day after day. Two weeks seems all too short for such a sharing process in which the deepest of human problems are frankly and sympathetically faced on the hillsides of Camp Mensch Mill. Life there is a co-operative enterprise, a camper-teacher fellowship that cannot help but make life sweeter and more harmonious for many a young Christian in the days that follow the camp period. The plea that comes to every congregation from the camp is "send us your best," but—and here is much in a few words—many times the best diamonds are found in the rough.

D. F. Singley,

Philadelphia, Pa.,

Mt. Hermon Reformed Church.

Modest Suitor: "I have only \$5,000 a year, sir, but I think I can support your daughter on that."

Father (enthusiastically): "Support her, my dear boy? Why, you can support her entire family on it."

Puzzle Box

ANSWERS TO LOGOMACHY, No. 5

- | | |
|----------------|--------------|
| 1. Wabash | 7. Penobscot |
| 2. Lehigh | 8. Kennebec |
| 3. Alleghany | 9. Potomac |
| 4. Juniata | 10. Missouri |
| 5. Monongahela | 11. Hudson |
| 6. Columbia | 12. Kentucky |

BEHEADED ACROSTIC, No. 12

1. Behead what you find on the sea-shore and get a conjunction.
2. Behead to be orderly and get to consume.
3. Behead not closed and get a writing instrument.
4. Behead to desire earnestly and get an industrious insect.
5. Behead part of your head and get things set in line.
6. Behead to cause merriment and get to think silently.
7. Behead the thing you step on to ascend and get the name of a snake.
8. Behead the smallest quantity and get the direction in which you first see the sun.
9. Behead to move back and forth and get a part of a bird.

Take the beheaded letters and find what you cannot play with in summertime.

A. M. S.

KI-YI-YI!

Percy: "How would you—aw—like to own—aw—a little puppy, Miss Dovel?"

Miss D.: "This is so sudden, Mr. Chap-ingham."—Troy Times.

Home Education

"The Child's First School is the Family"
—Froebel

FAIR, FAT, AND FOUR

By Louise Dunbar

Molly-O was fair, fat, and four. Molly-O was plump and pleasing. She had little clustering curls that twined themselves cunningly about one's fingers; she had dear little ways that wrapped tightly around

one's heart. Molly-O was a darling; everyone said that she was, so Molly-O's mother and father knew that she must be. If they had been slow to believe it, the attention that was showered upon their child everywhere would have convinced them.

Molly-O liked the notice that her presence attracted. She enjoyed marching into restaurants with her curls dancing, and her tiny skirts billowing around her, and hearing people say, "Oh! will you look at that darling child!"

As time went on, she discovered that the admiration of grown ups could be turned to profit, and she began to play to her audience. Usually the audience responded; when they didn't Molly-O pouted—even staged mild scenes. Mother and Father were embarrassed. Mother thought that Father didn't help her enough with Molly-O's discipline. Father said that if he were at home all day, he would soon have "that child" under control.

Meanwhile, "that child" was putting on an extended series of one-act plays at home. When affairs went in a manner displeasing to Molly-O, the little lady would fling herself on the floor, and roll, and scream, and even bump her head. Both parents were frantic in their efforts to calm her, but she held the center of the stage. Mother and Father would do or promise almost anything to soothe her. These scenes were exhausting to every one but Molly-O who seemed to be enjoying the sensation she created.

Her parents realized that these outbursts must be stopped. So Molly-O's father spoke to a child specialist. He told him a great deal about Molly-O, about himself and about her mother. The specialist advised the father to telephone him when another tantrum was imminent. A few days later, Molly-O's mother called him. Fortunately, he was able to drive over immediately. He found the little girl rolling on the floor, screaming and knocking her head—her poor mother vainly trying to quiet the uproar.

He motioned the mother to step back, and then he stood calmly surveying the scene, but saying nothing. Molly-O glimpsed him out of the corner of her eye, and wondered.

"What are you doing?" he asked in a casual tone, stepping forward quietly. "Oh; I see. Here, let me help you."

Dropping to his knees beside her, he took a grip on her head, and gave it several lively though very gentle thumps on the floor. Molly-O was simply dumbfounded. The man's action was unparalleled in her experience. Her feelings were outraged! She would put this big quiet stranger in his place. She would give him a good scare. So she struck out fiercely

at him, with all her strength, and screamed and screamed. She beat the floor with her tiny fists and struck it repeatedly with her head. Then again, she had help from the strange man. For the second time, he grasped her head, and beat a gentle tattoo on the floor.

She fell back and looked at him, then caught sight of Mother at the window.

"Mother!" she cried piteously.

Mother's hands fluttered on the window curtains, but she did not turn.

Molly-O gradually calmed, and lay at ease, studying the man. She decided that, after all, she rather liked him.

Soon he rose to his feet, and spoke quietly to Mother. "I'll be going now," he said.

Molly-O was no longer the little tyrant of the household; tantrums were no longer enjoyable. Only one more such torrid scene was put on, and this lacked the "go" of former occasions.

Molly-O was cured. Molly-O was herself again.

NOTE: Not all tantrums can be cured so easily. If you are having a difficulty of this sort to meet watch for "Brainstorms" by Esther Hull Doolittle.

"Being a product of the Kindergarten, I am a firm believer in it. The Kindergarten makes for nurture, training, and attitudes that no pre-school child can afford to miss."—F. Roehm, Dean of Registrar, Baldwin-Wallace College, Berea, O.

The little children of your community should be enjoying the privilege of kindergarten training. If they are not receiving it, write for information, advice and literature to the National Kindergarten Association, 8 West Fortieth St., New York.

GIVE HIM A TICKET

"Don't you know your way around this town?" asked the sardonic traffic cop.

"No," answered Mr. Chuggins. "If I knew any way around it, you don't suppose I'd have gotten mixed up in it, do you?"—Washington Star.

Folk Facts in China's Hinterland

By Grace Walborn Snyder

Thunder Frightens the Dead

If it thunders while the encoffined body

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remains in the home, someone must call him or her: must call loud and continuously the dead persons' name, and must console the dead one that he or she is not alone . . . that a filial son or daughter is by the side and will be there all the while it thunders, so that the dead need not to fear.

But why, I asked, must it always be a son or daughter who consoles a parent? Does not a parent call the child? They said, have you not noticed how quickly we bury the younger dead . . . that before the first shock of loss is finished, they have been taken from the house and buried in the ground . . . ? And I realized that it was so, and so that only older dead could remain in the home until a storm might come and cause them fright. But why, if one is dead, should one be called?

Because thunder is a power that terrifies. Does not the roll and crash disturb babes as soon as they are born? Does not the warring tumult of the heavens frighten every conscious child and cause many beasts to tremble? Does it not given grown men and women pause for awe? Are not chickens often found to be dead within the hatching shells after storms have passed? Is it less reasonable that the soul, hovering near its recent dead, would be terrified in its world alone? Parents always try to calm a frightened child, and should not sons and daughters calm the parent who has become a timid, groping child in the life just entered? . . . And thus, because they reason so, they call their dead if it storms while they are home. Such are some of the folk tales in China's Hinterland.

TAKE NOTICE

There are great openings still in Hollywood. A recent Hollywood news item said: "The new star is a tall, slender girl, with a fair skin, deep blue eyes, a rather large mouth, which when she smiles discloses perfect teeth and dainty feet."

Indianapolis Journal.

CHURCH SCHOOL PROBLEM SHOP

Answers Fitted While You Wait

By DR. W. EDWARD RAFFETY

Professor of Religious Education,
University of Redlands Redlands, California

Problem: A Church School teacher asks the old, old question, "How can I get my pupils to co-operate in the class room work?"

Answer: Since your problem is widespread, it deserves a full answer.

How to Secure Pupil Participation

Without learning on the part of the pupil, there is no teaching on the part of the teacher; there is no teaching without attention, no attention without interest, no interest without curiosity, no curiosity unless in the pupil's mind and heart is a

yearning to learn, or at least a potential desire, and in the personality and the materials and methods of the teacher something to capture the pupil's intellect, emotions, and will. Teaching, at its best, is sharing experiences. Sharing is a two-sided game. Both giver and receiver must be active.

The pupil who is present in body but absent in mind makes his teacher, for that moment, a mere sayer of words, a talker who talks but does not teach.

The teacher who cares knows full well the blankness of the class hour without the hearty co-operation of pupils. He will read, study, observe, confer,—do anything to get into the secrets of a class session worth while.

Negative Nonsense

It is no wonder that some Church School teachers never get the hearty co-operation of the pupils in their classes. Sometimes the most loquacious are the biggest failures. To get responses that are genuine and continuous requires more than a flow of words. Back of the ready tongue and pleasing personality must be teaching skill,

the ability to win the responses which make the period of sharing a happy fellowship.

Let us clear away first of all certain attitudes that are sheer nonsense. Pupil-participation cannot be secured by: the absurdity of appeals for attention. How many teachers one hears in Church Schools whose dullness and mediocre methods fall like lead on deaf ears who every few minutes bombard their pupils with "Listen, children," "Please give attention," "Boys, won't you listen, please," or "Listen, listen!" Such appeals are a confession of weakness. They get nowhere because they are absurd. Folly of coercion, far worse than the milder appeals because an attitude of resentment in the mind of the pupil at once sets up an anti-learning attitude which destroys all possibility of desirable responses. Enforced attention is mechanical, antagonistic, and therefore futile. Silliness of rewards. "If you girls will please give attention, when the lesson is over I'll do so and so." Did you ever hear it? Or, perhaps, the teacher of smaller children, in desperation promises reward cards "to all who pay attention." In some

pupil record systems entries on a 100% basis are made for pupils' attention and class co-operation. Such silliness discredits real educational procedure and so fails. **Stupidity of threats.** "John, if you don't give attention, I'll tell your father," or "Mary, if you don't co-operate in our class hour better, I shall have to leave you out of our next party." Mary doesn't say it out loud, but she thinks, You stupid thing, I know you won't. Threats of this sort or worse discount a teacher and break class confidence in her ability and strength of character.

Appeals, coercion, rewards, threats,—all are negative nonsense.

What, Then?

Pupil participation not only with class room attention, interest, and active co-operation, but hearty preparation for the teaching periods, cannot be secured by any teacher who is not willing to pay the price of honest effort to be a skillful sharer with his pupils. It seems to me there is only one answer to the most important question of securing the pupils' co-operation, viz.: **Move into the motivating centers of the pupil's life** and bring his interests into captivity to the teaching-and-learning process. Someone is saying, but this requires unusual teaching ability, not necessarily so. It does require skill, but a skill which study and experience will bring to any teacher of average mentality, and who has an eagerness to make good.

Motivation and Method

These are the twin graces in the realization of pupil participation. The teacher who expects to get responses, acceptable and with character-making possibilities, must know the dominant desires, loves, passions that control the emotional centers of his pupils. Having discovered these motivating centers, the skillful teacher uses methods which are suited to the discovery made. This truth becomes the more apparent as we consider what these centers are in young people and adults, and in children.

Motivating Centers in Young People and Adults

Any Church School teacher, an adult himself, having passed through adolescence, surely has no great difficulty in analyzing his own controlling interests, and desires, now as an adult, or only yesterday as a youth.

The following, briefly considered, seem to be, for normal young people and adults, some of their motivating centers:

Love of acquisition, to get knowledge by reading books and magazines, by studying in laboratory and library, by conversation with educated men and women, by observation and travel, by radio, lectures, educational movies, etc. Central in the life of every wide-awake, human being is the desire to know, for knowledge of the right sort opens windows into God's universe, gives power, brings happiness and usefulness. The teacher, offering to his pupils live, up-to-date facts, thereby walks right into this motivating center and gets responses, because of his unselfish spirit of sharing. **Love of argument**, of discussion, of logical retort, of debate, of pitting wits. **Love of adventure**, of taking risks, of opening up new situations with more or less thrill of the unexpected, perhaps with the challenge to keenest physical or mental prowess. **Love of association**, fellowship of kindred spirits, birds of a feather, consciousness of kind, stimulation of associate thinking and action. **Love of authority**, to be looked up to, to control, to manage, quiet it may be, but effective. **Love of approval**. This child-characteristic persists far into manhood and womanhood, and should. **Love of anticipation**, keen in both young people and adults, putting zest and ambition into lives. **Spirit of altruism**, strong in young people and adults. The Church School teacher who captures this controlling-center, can put the needy world at his pupils' feet and know that the responses will be most gratifying. **Spirit of**

aggressiveness, forward thinking, forward moving, such is the strong motivating purpose of young people and most adults, facing the rising sun, with determination to succeed. How dare the teachers of virile men and women deal in tweedle-dee and tweedle-dum, and then expect co-operation? The tiddle-dee-winks type of class room procedure, is pedagogical bunk for aggressive youth and maturity. **Love of achievement**, the desire, the wisdom, and the will to win. How this spirit challenges the best there is in the best Church School teacher.

What an array of motivating centers, love of acquisition, argument, adventure, association, authority, approval, anticipation, altruism, aggressiveness, and achievement. What willing captives they become to the teacher who knows. What contributions they make, under skillful, spiritual direction to the Divine enterprise of character making.

Motivating Centers in Children

Older young people and adults, who Sunday after Sunday face children in the beginners, primary, and junior departments, without an adequate understanding of their natures, fail utterly to know what lies central in child life. Varying in degree and intensity at different ages, we may tabulate but not fully treat the following motivating centers in children: **Desire to move about**, the love of rhythmic motion, especially in small children. How quickly they respond to anything that satisfies this desire. How unhappy they are when that foolish and sometimes a fidgety adult teacher says, Can't you be still a minute? Try it on yourself, my teacher friend; not so easy to be still sixty long seconds. **Desire to be busy**, talking, twisting, getting up, sitting down, hands on this and hands on that, feet in perpetual motion. What can I do, Miss Brown? or, Mother, what can I do next? The nine-year-old boy with his mother in the art gallery, when moments seemed hours, was true to type when he said, "Please, mother, let's go where there's something doing!" **Desire to play** as normal as in the young of all animals, kittens, puppies, colts, lambs. Childhood's divine birthright. **Desire to be let alone**. Donald, said the mother, please go around to the south side of the house and see what Dorothy is doing and tell her to stop. Dorothy went out of sight of mother simply to be let alone. The nagging teacher or nagging parent crushes initiative. **Desire to possess**. The property sense early develops in every child. One of our boys, now ten, when under two years of age used as his very first word, "Mine," when his older brother started to take something which belonged to him. Santa Claus is the great fairy because he is the great giver and makes great possessors. **Desire to find out**. Curiosity is the first rung in the ladder of learning. Helen's babies made havoc of uncle's watch because they wanted to see the wheels go 'round. Do not destroy a child's curiosity; direct it. **Desire to put things together**, the constructive spirit parallels the destructive. How children

love to make things. How they devour the books in the series when "mother lets us make." **Desire to succeed**, the sense of finishing a picture, a game, or anything else begun is strong in older childhood. **Desire to help**, to help father drive the horse or the car, to help mother to do this or that about the house. How often we have noticed that they are more desirous to help when they can't than later when they can. **Desire to give to others**. Most children get great joy in giving birthday or Christmas presents, or giving to people in need. **Desire to beat others**, the power of emulation is a strong motivating center in most children; to some the love of excelling is a passion. **Desire to impersonate**, the spirit of make-belief, all normal children are born actors; they just naturally take to drama and pageantry. **Desire to be praised**. Much of the show-off spirit is simply a bid for commendation. Praise is music to a child's ear, and honey to his tongue. **Desire for friends**—playmates when small, friendly companions when older, and then intimate chums in later childhood and early adolescence.

Methods of Securing Pupil Participation

In the best sense, each motivating center, or at least a certain group, determines the teaching method of the teacher who expects hearty co-operation of his pupils. Only a few general principles can be given here.

First. Move into the very center of the pupil's interest (wholesome desire, love, passion) and establish there the point of contact, or plans of experience, and use this as the "hook up" for truth broadcasting.

Second. Within this field of interest, ask for something definite to be done, if possible concurring in the choice or suggestion of the pupil himself.

Third. As the teacher, the older, more mature partner in this fellowship of sharing, be a searcher, finder, doer, yourself in the field of common interest, chums in the teaching-and-learning process. What power in such mutual sharing,—this is teaching and learning at its best.

Fourth. Aid the searcher by specific suggestions as to where to get the desired information, or how to get the desired thing done.

Fifth. Be sure to call for the findings of the searcher or the piece of work constructed by him.

Sixth. Especially commend independent search or independent creation when in line with worthy achievement.

Let the teacher move along on these principles and we will guarantee the hearty co-operation of pupils.

Methods. Look again at every motivating center in children, young people, and adults. Let the dominating interest determine your method, and pupil participation will take care of itself.

No teaching method works in the Church School until teachers and pupils are happily at work in the fellowship of sharing.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

First Sunday after Trinity, June 7, 1931

Jesus Crucified

Luke 23:33-46

Golden Text: He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. Isaiah 53:5.

Lesson Outline: 1. Indifference. 2. Hatred. 3. Love.

Our lesson takes us to Calvary, where Jesus was crucified. That was the end of the way He had chosen in Gethsemane. It led to His tragic death. Nevertheless it was the way of life. And all must walk in it who desire to find eternal life; not merely as a future inheritance, but as a present possession. The cross of Jesus is the symbol of a life that is deathless. And

it is the attitude of men and nations toward that cross which determines and decides their destiny.

That fact is strikingly illustrated by those who witnessed the crucifixion of Jesus. The breaking eyes of the dying Saviour looked upon a seething sea of faces and forms. And there was none that understood the full meaning of the sublime tragedy. Even the most devoted followers of Jesus saw but dimly that this was the climax of history, and the turning-point of all the ages. Yet there was a manifest difference in the attitude of that multitude of men and women beneath the cross. Some were indifferent; others were hostile; and a few, friendly.

That is still the threefold attitude of the world toward the cross of Christ—indifference, hatred, or love. Beyond the pale of Christendom there is a fourth class, the swarming millions who are ignorant of the gospel of divine love. But in our land men cannot escape or evade the stern challenge of the cross as the true way of life. It is omnipresent. By creed or deed men must declare their attitude toward it. They will be friends of the cross or its foes. Or it will mean nothing to them.

I. Indifference. There were Roman soldiers in that surging crowd beneath the cross. After Pilate had reluctantly confirmed the sentence of death passed by the Sanhedrin, they had taken full charge of the condemned man. And now, after scourging and mocking Him, they had finished their ghastly work on Calvary. But all this meant nothing to them. They were merely plying their vocation as Roman soldiers. Pilate had shrugged his shoulders contemptuously when Jesus affirmed that His Kingdom was not of this world. To a Roman procurator that was sheer nonsense. And in a similar mood his legions, at the foot of the cross, were dicing for the scant garments of Jesus, which formed their perquisites. They understood well the power of Rome. But they were utterly blind to the fact that on the cross, as in His life, Jesus manifested the greatest power in the universe, even the love of God. And none of them realized that this slain Nazarene was destined to mount every throne on earth.

No one will question that a similar attitude of indifference prevails today in large circles of our population. That solitary cross that stood on Calvary has been multiplied a millionfold. We have made of it a symbol and a sign. Everywhere it confronts the eye; on banners and books, in cemeteries and cathedrals. In countless ways we are preaching and presenting the cross to men. But, in spite of it all, vast numbers are utterly indifferent to the cross of Christ. It means nothing to them.

That indifference is reflected in their attitude toward the Church, which regards the cross as the symbol of her message and mission. Not many men, perhaps, are openly hostile to organized Christianity, but millions are indifferent to it. The message and ministry of the cross of Christ has no vital meaning for them. They may reverence it with their lips, as being, somehow, a sacred symbol of ancient date. But it lies far apart from their real lives. It has nothing to do with their work and play, their business and politics, their worldly ambitions and aspirations. It belongs to Sundays and to Church, but it has no bearing on the things for which they live and strive and struggle.

Men of this type are the modern representatives of Pilate and his soldiers. They do believe in power, but its symbols are the dollar and the big stick. The cross they regard as the emblem of weakness. It spells defeat and death in the fierce battle for success. Pity, even admiration, may well up in their hearts when they hear the story of Calvary, but never the dazzling conviction that on that cross God lays bare His very heart, even His Christ-like love, and reveals the only power that can save men from sin.

The indifference of men ceases only when they learn the true meaning of the cross. Then it will no longer be a mere ornament or a puzzling enigma. It will then "tower o'er the wrecks of time" as the symbol of a redemptive God, whose mighty love grudged no service and spared no sacrifice in order to save men from sin. And it is the great task of the Church to give men this redemptive vision of the cross by lifting up Jesus Christ high before their undiscerning eyes.

How, then, can we lift up Christ? Perhaps, if we face that question openly, we may find one reason, at least, for the indifference of men. We have exalted Christ in our sermons and songs. But to lift Him up means, not merely to make Him central in our theologies and liturgies, but also, and especially, to make Him dominant in our daily lives. It is living, not preaching, that makes the cross of Christ glow with deep significance and divine radiance. The indifference of men will be overcome when we become living illustrations of the power of the cross to conquer selfishness and sin, and to establish the Kingdom of God upon earth.

II. Hatred. The enemies of Jesus also witnessed the crucifixion. Even in death, the rulers of the Jews did not spare their hated victim. They enacted the saddest scene in all history beneath the cross, when they reviled the dying Christ, "who reviled not again." Their brutality reveals man at his worst against an unparalleled background of divine love. In His mortal anguish Jesus prayed, "Father, forgive them; for they know not what they do."

Thus, the first word from the cross was a prayer for the pardon of His relentless enemies, linked with a magnanimous plea of their ignorance. It reveals the unfathomable depths of Jesus' love. And, doubtless, in a measure at least, that plea was true of all who reviled and crucified Him. They knew not what they were doing. There is an element of ignorance in every sin and in every sinner. Men would turn from their iniquity if they really knew that the wages of sin, inevitably, is death.

But, surely, the tender plea of Jesus was not equally true of all whom it included. Within its wide embrace stood Pilate and Judas, soldiers and Sanhedrists, Romans and Jews. They were not equally ignorant of what they were doing. Some of them, at least, had wilfully and wickedly blinded their moral vision. Jesus had interfered with the lucrative temple-traffic of the rulers of the Jews. He had swept aside their ritualistic mockery of religion. He had wounded their unholy pride, and He had weakened their autocratic dominion. They hated Him because His success meant their failure. His message and ministry ran counter to theirs. Therefore, they resorted even to treachery and perjury to accomplish His death. Again, Judas knew that he was betraying innocent blood for money, even as Pilate knew that he was sealing the doom of an innocent man for political expediency.

So we may discern today gradations in the ignorance of those who crucify Jesus instead of crowning Him their Lord. There is the ignorance of those who have never heard of Jesus, and the ignorance of inexperience in childhood and youth. And who of us can measure the ignorance of many a juvenile delinquent who was born and bred in an environment utterly pagan, even though it lay under the very shadow of Christian Churches? Or who that knows the travesty of Christianity in Czarist Russia will venture to say how Christ would look upon the blatant atheism of the Soviet Republic?

But we also find men in our world whose enmity of the cross is not mitigated by ignorance. And something of that enmity lurks in every human heart. The natural man hates the cross because he loves himself. The cross means the death of self, and the birth of a new spirit in man. It means fellowship with Christ, in His service and sacrifice, for the triumph of God's

SHEPHERD'S STAFF

BY FLETCHER M. SISSON

There are outlaws and holdups, a little mystery and some love making, blizzards and bucking bronchos, in this story. But there is also a Christian woman of rare understanding and insight and a preacher who is vigorous enough to compel the respect and the interest of the men of the mountains and the prairies of fifty years ago. The story lives because of its romantic descriptions of real human stuff, written by one who knows his characters.

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love over sin. That crucifixion of the natural man is a painful process, and we shrink from it with every fibre of our selfish souls. And there is no power on earth to transform us save only the mighty love of God manifested by Christ in Calvary.

When men resist the Spirit of the Lord Jesus as He moves and works in their heart and conscience through the preaching of the gospel, they become His enemies. They hate the cross because it interferes with their selfishness; their pleasures, their business, their politics. They are guilty of the very sins of Herod, of Judas and Pilate. Their sin may even take on the most subtle and deadly form of all, viz., that of modern Pharisaism, which opposes the cross of Christ in the name of religion. They may imprison the cross of Christ in their creeds, instead of putting it into the life of the world as the dynamic of its regeneration. Surely, there is no better way to make the cross of Christ utterly void of meaning to a modern man than to magnify it in creed and doctrine, and nullify it in life.

III. Love. Finally, we note the friends of Jesus beneath the cross. A few women and one man. They stood "afar off." And the distance was spiritual, as well as spatial. For even they saw the cross darkly, through blinding tears. They understood its tragedy better than its triumph. Yet they were the only ones in all that surging multitude who looked with sympathetic eyes upon that tragic scene.

And it was love had opened their eyes to the meaning of the cross. They had no doctrine about it. Least of all, "a theory of the atonement." But they had followed Jesus, and served Him. They had been His hearers and His helpers. They loved Him, even though they did not fully understand His message and His ministry. And out of such love and loyalty the future Church was born.

Love and loyalty still remain the only way that leads men to an apprehension of the cross. As we follow Jesus, even afar off, we shall taste and test, in our own experience, the power of the cross unto salvation. We may never be able to express in a formula all that it means to us. But nothing can then shake our conviction that at the foot of that cross we have found pardon and peace, and strength to walk with Jesus in the way of salvation.

It is not more scholarship and culture men need to understand the cross of Christ, but more character and consecration. It is not through mental consent to a doctrine of the cross that we are led to Jesus and find salvation. Rather, by following Jesus in humble love and service, the mean-

ing of the cross and its eternal message of pardon, peace, and power are burnt into our hearts.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

June 7: The Need for Christian Thoughtfulness and Kindness. Acts 3:1-10

"Man's inhumanity to man has made countless thousands mourn." In these words the poet has given expression to a universal experience. So much of the sorrow and of the despair in life come from the thoughtlessness and the unkindness on the part of folks. If we could only understand each other, if we could only enter more fully into each other's feelings and have more consideration for each other, this would be a different world in which to live. There is still too much of the jungle spirit in the world, too much selfishness, hatred, meanness and contempt, and many of the woes of life are due to this spirit among men. We find this too frequently in the home, in society, in business, in politics and in all the relationships of life.

Now, the Christian religion is intended as a corrective for all this. Its basic principle is love, and love is kind, it thinketh no evil, it is considerate, and always seeks the good of others rather than its own. Much of our "inhumanity to man" is due to thoughtlessness. We simply do not think about the welfare of others. We are so engrossed in our own affairs, so absorbed by the things of the world, that we do not stop to think how other lives may be affected thereby. We are so prone to neglect others, not because we deliberately plan to do so, but simply because of our thoughtlessness. We do not wish to slight them, we do not want to hurt them, but we simply ignore them. Sometimes when our attention is called to the same we find ourselves saying: "Why, I didn't think of it—I didn't intend to be mean. I just forgot."

On the other hand there are those who are always planning to show kindness to others. They go out of their way to do something that will help others or make them happy. Sometimes the thing they do may be very small in itself, but the spirit in which it is done is so beautiful, so unselfish that it becomes a real noble deed. This is one of those Christian attitudes and virtues which we all need to cultivate. The Bible is just full of illustrations of this character. The Good Samaritan is a typical illustration. In that parable there are three attitudes which men may assume towards each other. The thieves on the Jericho road, when they saw the man who was traveling along, said, "What is thine is mine—and we are going to get it." Consequently they fell upon him and wounded him and stripped him, and robbed him and left him lying half dead. That's the way the evil men of the world treat their fellowmen. They take from them what belongs to them and appropriate it for themselves. Sometimes they do this by violence, sometimes by trickery and fraud, sometimes by other methods which the world seems to allow, but the motive behind it all is selfishness and greed. The priest and Levite who passed by on the other side said: "What is mine is mine and I am going to keep it." They were not robbers, they used no violence, they did not abuse the waylaid man, they simply passed him by. They did not wish to inconvenience themselves, nor bother about the unfortunate man by the roadside. There was the sin of neglect, of thoughtlessness, and indifference. There are many who belong to this class. The sufferings of their fellowmen do not arouse a sense of pity or of sympathy in their souls. They leave others alone and they want to be left alone themselves. These men are likewise selfish. They never share their goods with others. They hold on to what they have and leave the rest of the world to suffer or get along as best it can. But

the Good Samaritan, when he came to the place where the man was lying half dead, said: "What is mine is thine and I am going to share it." He went out of his way to help his fellowman. He was thoughtful and kind and charitable. He put himself to a lot of inconvenience and expense, but he showed a Christian spirit and the noble deed he did is remembered through all time.

The Scripture lesson on which our topic is based furnishes another illustration of Christian thoughtfulness and kindness. Two men went up to the temple to pray and they saw a cripple lying at the gate begging alms. Now it might have been very easy for Peter and John to toss a few coins into the lap of this poor man and then go into the temple and worship. Why should this unfortunate man disturb them when the hour of prayer had come and when they were about to enter the holy place? Many persons might have spurned the poor beggar and said, "We cannot be disturbed now by one like you." But these two disciples of Christ had recently been baptized by the Holy Spirit and they reflected in their very faces and attitude the spirit of Christ, and so Peter said: "Silver and gold have I none, but such as I have give I unto thee. In the name of Jesus of Nazareth, rise up and walk." The gift which Peter bestowed was an evidence of thoughtfulness. He might have given him money, but the ability to rise up and walk was a greater boon to bestow than any amount of this world's goods. The lesson we learn here is that we must take sufficient time and give enough thought so as to confer the greatest blessing to others. Sometimes a gift is too cheap. It is too easily bestowed. It costs us nothing. Sometimes it is not at all what a person may need. It is not enough to dole out charity to others; that may be too easy. We must interest ourselves sufficiently so that we may give them what they most need. Usually the ability to help themselves is what people need. But to accomplish this may take time and patience and may cost us much more than some simpler and less effective method would.

Remember that Christian thoughtfulness and kindness spring from Christian motives and impulses. They are the fruit of the Christian life. Our religion must find expression in loving thoughts and kindly deeds. We should ever cultivate these virtues in our lives. We should plan each day to make others happy. Just as we forget ourselves and seek to help others, shall we find the springs of joy welling up in our own hearts. The happiest people in the world are the kind hearted, the gentle, the helpers of mankind.

I am quite sure that Peter and John could worship more deeply that day with the impotent man joining in their praises than if they had not taken thought to show him kindness.

"So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine."

A REAL DANGER SYMPTOM FOR AMERICA

(Dr. Fred B. Smith Gives Warning to Citizens Who Scoff at the Law)

In a ringing address at the anniversary dinner of the Springfield, Mass., Y. M. C. A., Dr. Fred B. Smith, eminent Churchman and moderator of the National Council of Congregational Churches, asserted that violators of the Prohibition law have no right to call themselves good citizens. He devoted the greater part of his remarkable address to the current disrespect for law.

Five danger signs indicating that America has arrived in its history at crossroads whose destinations are "unusually portentous," were cited by Dr. Smith in his discussion of national affairs. The greatest of all the problems presented, he declared, is "an unwillingness to abide by the order-

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ly procedures of government, this unwillingness manifesting itself more markedly with reference to the 18th amendment and the Volstead act than in any other way."

"No man," he asserted, "has a right to violate the Volstead act and call himself a good American citizen."

"In almost any company in which I happen to be," the speaker added, "in any Pullman car where I may ride or in any club I visit, it is not difficult to find men who are supposed to be reputable citizens who say without a blush on their cheeks that if they do not like these laws they will violate them, with the result that there is common talk from the Atlantic to the Pacific and from the Canadian border to the gulf of Mexico of the excessive violations which are going on. Lest I be misunderstood, permit me to say that I respect any man who conscientiously believes that these laws are not the most efficient way of dealing with the temperance question. Any man has a right to hold that view and he is just as good a citizen as any other man. But I do not care who he is, how high, how low, how rich, how poor, when any American violates these laws he hypothecates his true American citizenship."

"I have said that I have respect for any man who doubts the wisdom of Prohibition as a temperance method, but I would like to say that I have been a traveler all my life. I was a commercial traveler before Prohibition came into effect and I am now traveling over these same routes, stopping at the same hotels and visiting the same clubs with which I was familiar in pre-Prohibition days. And notwithstanding violations which occur, I am fully convinced that the social, economic and moral gains have been very great and that all we have to do is to rouse the conscience of America to the support of the enforcement of these laws and we will then pass out of the zone of experimentation into that long period of wonderful profit to any people which can free itself from the clutch of the organized liquor traffic."

"I may be speaking to a great many who are younger as years are counted by the calendar than myself and in reference to this agitation let me call your attention to the fact that American history makes one item very definite, namely, it is not a characteristic trait of our people to go back when they have once set their faces toward some great ideal of this kind. I am old enough to remember hearing my relatives say that the attempt at the abolition of slavery was an awful mistake. I can remember hearing them say that it was an abridgement of the liberty and rights of the men of the South. I heard them tell of places where the law was violated but that did not change the sentiment of the people of America. We went forward and we are going forward now. The 18th

Amendment is not going to be repealed. The Volstead act is not going to be abolished. There may be a good many changes which may be necessary and a good many periods of experimentation may be passed through, but we are going forward."

A SYNODICAL REPORT WHICH SPEAKS FOR ITSELF

(Read This and Think)

To the Reverend Eastern Synod.

Dear Fathers and Brethren:

The report of the "Reformed Church Messenger" reveals certain facts that must be discouraging to the editors; it speaks of a condition in our Synod that is anything but wholesome.

These are the facts: Thirty-six less renewals than a year ago; two hundred twenty-eight less new subscriptions; one thousand three hundred and fifteen discontinuances—one hundred and three more than a year ago; a net loss of six hundred and fifty-nine subscriptions—three hundred and thirty-one more than last year. Forty-seven less pastors observing "Messenger" Day than last year.

At the meeting of Synod last fall we passed the following resolution by unanimous vote: "That Synod urge the ministers and consistory members to take more seriously, than heretofore, the spiritual opportunity of 'Messenger' Day, by joining in earnest, conscientious and concentrated effort to secure a more general reading of the 'Messenger.'" Yet in the face of that resolution only sixty-seven pastors observed the day. One large Classis reports one congregation observing the day; others three, four and five, while no Classis had more than thirteen observances of "Messenger" Day. The net result of these observances, in the way of new subscriptions, was forty-two, eighteen of these coming from one Classis.

We gave our assent to the resolution of a year ago. Can we honestly say that we have been as good as our word?

During these sessions we have listened to report after report, dealing with the distressing situations of our Boards. In their need they come to us like beggars, asking for alms. We have tried relief measures to alleviate suffering. The time has come when we should study the causes of our financial and spiritual poverty.

There is among our people a lack of interest. They are ignorant as to what the Church is; they do not understand her purposes; they have not entered into her life. We believe that a more general reading of our Church paper would help to remove the causes that make her so impotent.

Of the high quality of the "Messenger", there can be no doubt. Again and again we have bestowed our praise and commendation upon our Editor-in-Chief for his splendid work. We believe we understand him well enough to know that what he most desires is not praise but subscriptions—not commendation but co-operation.

We are submitting for your adoption the recommendations contained in the report of the "Messenger". We suggest that they be considered item by item and that every pastor and elder who does not intend to fall in line with the things requested, register his intentions by voting "No." But, if we vote affirmatively, let us be honest and at least make the effort to carry out the things we have here recommended.

The following is recommended:

(1) That ministers and Consistories take seriously the spiritual opportunity of Church Paper Day, December 13, by uniting in earnest and consecrated efforts to secure a more general reading of the "Messenger" by the membership of the Churches.

(2) That pastors be requested to avail themselves of the various circulation methods provided by the "Messenger" office, and to report the observance of Church Paper Day in their congregations.

(3) That more earnest consideration be given to the plan of placing subscriptions to the Church Paper on the congregational budget, believing that the comparatively small expense involved will bring a rich return and a more intelligent and largely increased participation in the work of Christ and His Church.

(4) That the Classes be requested to have a Standing Committee on the Church Paper to report at each spring session, and that every congregation be urged, through the Classes, to have a Congregational Committee on the Church Paper.

Respectfully submitted,

John Lentz,
David Dunn,
E. Wilbur Kriebel.

NEWS OF THE WEEK

Mrs. Henry W. Elson

Eugene Ysaye, celebrated violinist, died at his home in Brussels, May 12. He had a world-wide reputation as a concert performer, and had been at one time conductor of the Cincinnati Orchestra.

By a margin of several minutes, Captain Frank M. Hawks, flying from London to Berlin, beat a telegram announcing the time of his start, which London authorities sent to Berlin at the moment of his take-off. He made the record from London to Berlin in 2 hours and 57 minutes.

President Hoover has made known that as a part of the effort that the Administration is making to cut government expenditures he expected to eliminate from 20 to 30 army posts, in addition to 13 that have been abandoned in the last two years.

President Hoover May 12 made public a report of progress of the Federal building program covering 758 separate projects, showing the exact status of construction jobs, aggregating \$452,919,210 in limits of cost.

A gain of more than 9% in the automobile fatalities in the first quarter this year was found in a survey based on reports from most States, prepared by the Trav-

elers' Insurance Company. More than 180,000 persons were injured, 6,600 fatally, in 162,000 automobile accidents during the period.

The first convention of the smaller industries of the country ever held in the United States will take place on Aug. 10 at Lake George, N. Y., at which gathering a solution to some of the problems of management confronting the smaller manufacturing trades will be sought.

Paul Doumer was elected President of France for the next 7 years. He defeated M. Briand. The votes were 504 to 334 on the second ballot.

George F. Baker left an estate valued at \$75,000,000. A transfer of securities before death is said to have reduced the huge estate. More than \$60,000,000 was left to the banker's only son.

The calling of a national non-political conference to seek a solution for unemployment and depression crises will be urged upon President Hoover by the American Legion. The legion membership is at the 900,000 mark, the highest in the organizations' history. The committee has estimated that 750,000 former service men were among those out of work.

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David Belasco, dean of the theatre, died in his apartment in New York City May 14. He was 76 years old.

The Connecticut House of Representatives, hitherto supposedly dry, May 14 voted 171 to 59 for a referendum at the State election in November, 1933, on the question of asking Congress to repeal the 18th Amendment.

A discovery of the highest scientific interest was made by the Egyptian Government Department of Antiquities in the course of the season's excavations at Sak-kara, ancient Memphis, where the tomb of Queen Neith, daughter of Pepy I and wife of his brother, Pepy II, was entered.

Aristide Briand has launched a new plan to counter the German scheme. He proposes a system to unite Europe in trade and sent a note to all the nations represented on the Pan-European committee. It is the most far-reaching attempt to set Europe firmly on the road to economic and financial unity that has yet been evolved. Briand has resigned as Minister of Foreign Affairs of France.

In recent political riots in Cairo, Egypt, 86 persons were killed and 500 wounded.

Fifteen scientists, representing the United States, England, Germany and Japan, were honored by the award of medals May 20 of the Franklin Institute, Philadelphia. Among the scientists so honored was Sir James Hopwood Jeans.

The mass in B Minor of Johann Sebastian Bach, was given by the Bach Choir May 16 at Lehigh University, Bethlehem, Pa. Dr. J. Fred Wolle was the conductor.

The American Red Cross celebrated its 50th birthday May 21, with a silver jubilee dinner in Washington at which President Hoover made the speech. Chief Justice Hughes, vice-president of the organization, presided. About 800 guests were present. A special guest of honor was Mrs. Peter Voorhees de Graw, of Washington, the only known survivor of the meeting 50 years ago at which Clara Barton organized the American Red Cross.

The 143rd General Assembly of the Presbyterian Church in the United States will be held May 28 to June 3 in Pittsburgh, Pa.

Timothy Cole, world-famous wood engraver, winner of highest honors in America and Europe for his work, died at his home in Poughkeepsie, N. Y., May 17. He was 79 years old.

Mrs. Whitelaw Reid, who died in France, was buried in Sleepy Hollow Cemetery, Tarrytown, N. Y., May 18. The services were held in the Cathedral of St. John the Divine, New York City, from which her husband, the Ambassador to the Court of St. James's, was buried in 1913.

A library designed to house ultimately 4,000,000 books will be built and fully equipped for Columbia University, with funds pledged by Edward S. Harkness.

A survey of unemployment which will be used as a basis for recommending practicable and accurate methods of measuring such conditions in any community started May 18 in New Haven, Conn., by the Russell Sage Foundation, in co-operation with the New Haven Citizen's Committee on Unemployment, and the Yale Institute of Human Relations.

Former King Alfonso, now living in voluntary exile at Fontainebleau, was 45 years old May 17 and for the first time in 45 years there was no celebration in the Spanish capital, Madrid, of the anniversary of the ex-sovereign who was born a king.

A mysterious series of fires which re-

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cently has caused much loss of life and property damage in different parts of Japan is continuing. May 17 14 persons were burned to death in a theatre, 180 injured in a film house panic, and 3 other fires burned 1,370 houses.

The last chief of the Cayuga Indians, John Crow, 75 years old, died May 18 at Miami, Okla. His death means the end of tribal rituals for the 200 Cayugas of that section, as he was the only member of the group versed in the lore brought from the Great Lakes region a century ago. The Cayugas affiliated with the Oklahoma Senecas.

The Edison scholarship contests, by which Thomas A. Edison picked the country's "brightest" high school graduates to send them through the colleges of their choice at his expense, have been abandoned this year on account of business conditions.

The World Court and the League of Nations will settle the Austro-German customs union dispute and decide whether or not it is compatible with post-war treaties.

Eighty boys and girls from 15 to 19 years of age participated May 18 in a round-the-world exchange of good-will greetings which culminated in a transatlantic radio telephone call when one boy spoke from the House of Parliament in London to another in the Capitol at Washington.

According to a recent statement by Col. C. M. Young, Assistant Secretary of Commerce for Aeronautics, the Federal airway system is superior to the airways of any nation or group of nations in the world. Planes in scheduled service fly 130,000 miles every 24 hours.

Six hundred and fifty delegates, representing 111 garden clubs from Maine to California, attended the annual meeting of the Garden Club of America, which opened at Glen Cove, L. I., May 18.

COMMENCEMENT AT THE MISSION HOUSE

The Commencement at the Mission House this year should prove of unusual interest to the Church. In addition to the usual interesting programs at the close of the year, the inauguration of the new president, Dr. Paul Grosshuesch, will take place. This important event will, no doubt, bring many visitors to the Mission House. It is our hope that we shall have a great rally of Reformed people in connection with this event. We cordially invite our friends from far and near to visit the Mission House at this time.

The following Commencement Exercises will take place: Friday, May 29, 4 P. M.: Inaugural Thesis presented by Dr. Paul Grosshuesch, in the chapel; 5 P. M.: Alumni Business Session, in the chapel; 6 P. M.: Alumni Banquet. Speakers: Dr. Paul Grosshuesch and Rev. M. Walenta; 8.00 P. M.: Senior Class Play, "Just Around the Corner," in the gymnasium.

Saturday, May 30, 8.00 P. M.: Commencement of the Academy, in Immanuel Church. Address by Rev. M. Walenta, on the subject, "Foundations."

Sunday, May 31, 10 A. M.: German services in Immanuel Church. Sermon by Dr. D. Hagelskamp of Akron, Ohio; 2.30 P. M.: Inauguration of the new president, in the auditorium of the high school in Sheboygan. The inauguration is in charge of a committee consisting of the four presidents of the four constituent Synods. They are Prof. K. J. Ernst, Synod of the Northwest; Dr. W. W. Rowe, Ohio Synod; Rev. E. Fledderjohn, Midwest Synod; and Rev. M. Walenta, German Synod of the East. Dr. Charles E. Schaeffer, president of the General Synod, will deliver the address on the subject, "The Place of Religious Culture in American Life." A union choir under the direction of Mrs. Ner Friedley will furnish inspiring music. It is hoped that the large auditorium of the high school will be filled on this auspicious occasion. 8.00 P. M.: Commencement of the College and Seminary, in Immanuel Church. Dr.

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President.

W. W. Rowe of Dayton, Ohio, will deliver the address on "Making the Most of Life."

Light meals and luncheons will be served at the Mission House, at a nominal cost. ALL ROADS LEAD TO THE MISSION HOUSE at the close of May, and we cordially invite everyone to join us in these festivities.

J. Friedli, Acting President.

A THEOLOGICAL COMMENCEMENT
(The reaction of an alumnus who returns to his Alma Mater)

The editor has been among his classmates of the theological seminary in the celebration of their 30th anniversary. The insti-

tution belongs to the Reformed Church, and is situated in Lancaster, Pa. Here two rich traditions have been preserved, one of sound scholarship, the other a hospitable disposition towards all sincere thought.

Less than most of the evangelical Churches have these Reformed Church people yielded to the spirit of the age, which is indifferent to the deeper studies of religion and believes that by means of fellowship and federation alone something will come.

The theses of the graduating students, and the address of a new member of the faculty indicated clearly that there is more religious philosophy than theological assertion in their discipline. Lancaster has always asked, "Why?", about everything, while most of the orthodox family simply repeat the name of Christ as though that achieved the end.

It is true that the actual doctrines which have come out of this inquiry in the Reformed Church are not easily distinguished from the doctrines of any other evangelical body; but there is nevertheless a temperamental difference, and the palpable sign of it is in the respectful and brotherly attitude to those who think otherwise. They do not regard one who disagrees as a heretic; nothing of superior conceit is in their hearts.

If there be any defect as a result of this gracious spirit it is a lack of outspoken decisiveness on matters on which there is reason for taking a stand. Like most loyal Church people, the tendency is to say there is "much to be said on both sides," that "both-and is wiser than either-or"; and to "keep in the middle of the road is best." Anyone who attempts it on a modern highway knows it is not true. The middle of the road is the deadly place, where one is caught coming and going; and that has always been the fate of those who have sought peace instead of truth.—Dr. Albert C. Dieffenbach, in "The Christian Register" (Boston).

MEETING OF THE EASTERN SYNOD (Continued from page 2)

the Unemployment Situation, and other social evils of today.

Synod adjourned to meet in St. John's Reformed Church, Schuylkill Haven, the Rev. Elmer S. Noll, D.D., pastor, on April 11, 1932.

GOLDEN WEDDING ANNIVERSARY

Rev. Dr. and Mrs. S. M. Roeder, of Glen Rock, Pa., celebrated their 50th wedding anniversary on Monday, May 11. They were married May 11, 1881, in St. John's Reformed Church, Boalsburg, Pa., the Rev. W. H. Groh, father of Mrs. Roeder, performing the marriage ceremony. A family reunion was held on the previous Saturday, which was attended by all of their 7 children and 5 of their 10 grandchildren. Those present were Mrs. E. A. Nace and daughter, Mary Alice, of Cleveland, Ohio; Mrs. W. V. Hartman, Winston-Salem, N. C.; Mrs. T. B. Bullock, daughter Lucy and son Buddy, from Guilford College, N. C.; Mary S. Roeder, New York City; Mr. and Mrs. Joseph Gassman, and sons Joe and Billy, of Baltimore, Md.; Dr. Julia D. Roeder, Lancaster, Pa.; Mr. and Mrs. William S. Roeder, of Radburn, N. J., and the Misses Margaret and Anna Groh, Carlisle, Pa., sister of Mrs. Roeder. They were the recipients of a number of valuable and handsome presents, among them a Majestic Radio presented by the children. Fully 75 beautiful greetings were received by mail which are prized very highly.

Dr. Roeder has been pastor of the Glen Rock Charge since Nov. 1, 1906. Before assuming the duties of this pastorate he served three other charges: Centre Hall, Pa.; Elizabethtown, Pa.; and Manchester, Md. The "Glen Rock Item" says appreciatively of this splendid couple: "Dr. Roeder has been signally successful in his ministerial work. He is interested in the welfare of the community and is an earn-

est advocate of all good causes. His ministerial life has been full of endeavor, characterized with complete responses to duty, dotted with good deeds, marked with magnanimity and kindness to others, and in harmony with the best thought and example. Mrs. Roeder, likewise, has been actively identified in many movements having for their object the spiritual advancement of the community, and through earnest and intelligent effort, has contributed in very large measure to the success of good causes." The "Messenger" is happy to share in felicitations to these cherished friends.

BOOK REVIEWS

Early Protestant Education, by Frederick Eby, Ph.D., LL.D. McGraw-Hill Book Co., New York. Price, \$2.25.

This book is one of the McGraw-Hill Education Classics and its purpose is to furnish source material for those interested in the study of the history of education. Over half of the book is given to translation of the writings of Martin Luther which have a bearing on education. The author states that Luther's influence upon, and his services to, popular education have "always been a subject of bitter controversy" among educators. The selection of his writings given in the work prove to be exceedingly informative and highly interesting. The student is left to form his own estimate of the value of Luther's contribution to education. The remainder of the book contains translations of passages, which bear on education, from the works of Melancthon, Bugenhagen, Calvin and John Knox; school ordinances of Germany, and Anabaptist educational influences. The work is carefully edited and contains all the writings of these great Reformation leaders which have a bearing on popular education. **W. C. R.**

Speech Made Beautiful, by Helen Stockdell (Practical Lessons in English Diction). Abingdon Press. 111 pp. \$1.

This volume is very accurately characterized both by its title and its sub-title. The former reveals the purpose, the latter the method of the book. One is prejudiced in its favor at once by reading the endorsement given it in the introduction by W. Russell Bowie, who not only voices his approval of it, but testifies to having put its drills to definite use. The feeling that, if such a witness can profit by the use of this book, all of us can, grows on the reader with a study of its pages. Every drill is a reminder that we take too much for granted about our ability to speak our native tongue correctly and beautifully. The chief merit of the book, perhaps, is its simplicity. The task of improving one's speech is reduced to lowest terms in this score and a half of lessons and drills. One needs no tutor save the book itself to bring his habits of speech upward in the direction of the best standards for which the author appeals. **A. N. S.**

The Royal Way, by Henry C. Schleuter, D.D. Central Publishing House, Cleveland, O. 148 pp. Price, \$1.25.

One of our honored ministers has rendered a really fine service in writing this little book, breathing the sweet simplicity of a devout and unflinching faith, and the wisdom of a ripe spiritual experience. Completed when the author was approaching his 75th birthday, this is not a chirp of a fledgling, but the seasoned message of a veteran. Here are a series of brief, direct and positive meditations upon holy things, such as should be welcomed in thousands of Christian homes and by a multitude of spiritually hungry hearts. We commend it unreservedly as a devotional book for use in the life of the individual believer and at the family altar. **E.**

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OBITUARY

THE REV. WILLIAM A. MCCLELLAN

The Rev. William A. McClellan died, following a heart attack, on Thursday, April 30, 1931, at his home in Rockwood, Somerset County, Pa. He was born May 15, 1860, in Mifflin County, Pa., in the vicinity of Siglerville, and was a son of Joseph R. and Elizabeth (Middlesworth) McClellan. When but a small boy, he with his parents moved to Potter Township, Centre Co. From here he attended various schools, and entered Franklin and Marshall College with a view of preparing for the ministry. After his graduation from the college in 1896, he entered the Theological Seminary in Lancaster, graduating in 1899.

Rev. Mr. McClellan served the following pastorates: Pleasant Unity, Youngstown, West Milton, Conyngham, Rockwood, and Rebersburg. While serving the Rebersburg Charge he retired, because of ill health, in July, 1930. He then removed to Rockwood, Pa., where he made his home. At the time of his departure he had attained the age of 70 years, 11 months, 15 days.

He is survived by his wife who, before marriage, was Miss Catherine Runkle, of Potter Township, and two children: Grace, the wife of Dr. C. H. Ridenour, of Rockwood, Pa., and Dr. Roy McClellan, now in a California hospital. One sister, Mrs. Harry Frantz, Centre Hall, and five brothers: Charles E., Millheim; Robert G., Linden Hall; Harry A., Tusseyville; J. Frank, Centre Hall; Elmer R., Centre Hall.

Funeral services were held in the Union Church at Tusseyville, Centre County, Pa. The services were in charge of the Rev. D. R. Keener, pastor of the Church in which services were held. The sermon was preached by the Rev. G. A. Fred Griesing, president of West Susquehanna Classis, of which Rev. Mr. McClellan was a member. The following ministers, members of West Susquehanna Classis, were also present, and took part in the services: Revs. Robert Thena, Bellefonte, Pa.; A. S. Asendorf, R. H. Dotterer, Ph.D., State College, Pa.; H. L. Wink, Boalsburg, Pa.; A. J. Miller, Rebersburg, Pa.; also the Rev. S. F. Greenhoe, pastor of the Lutheran Charge of Centre Hall, Pa., and the Rev. J. M. Runkle, D.D., Altoona, Pa. Interment was

made in the cemetery adjoining the Church in which services were held.

Rev. Mr. McClellan was a faithful and conscientious minister of his Lord and Master, Jesus Christ, and the Church has lost a noble servant, a quiet, unassuming, conscientious Christian gentleman.

Surely Brother McClellan, like St. Paul, could truthfully say: "I have had part in the great conflict, I have run the course, I have preserved the faith."

"Servant of God, well done!

Thy glorious warfare's past,
The battle's fought, the race is won,
And thou art crowned at last."

G. A. F. G.

TRIBUTE TO MRS. EMMA MEILY HEILMAN

A lamp of sacrifice lighted 64 years ago was suddenly snuffed out by the unexpected passing away of Mrs. Emma Meily Heilman, wife of the Rev. U. Henry Heilman, D.D., on Friday evening, May 15, at the age of 86 years. Mrs. Heilman lived for the happiness and comfort of her husband, his parishioners, their relatives, and the Reformed Church. She made friends readily and kept them during a lifetime by her sincere, enthusiastic, and cultured personality. Her gift as a letter-writer kept her in touch with many whom she claimed because of their character and initiative.

The day before her death, Mrs. Heilman repeated a number of Psalms from memory, and just before she closed her eyes for the last time, Mr. Heilman had read her portions of Scriptures and "The Rock of Ages." She fell peacefully asleep most unexpectedly, just as she would have chosen; for she longed to be active to the end.

Mrs. Heilman was born in Jonestown, Lebanon Co., Pa., Jan. 9, 1845, the daughter of Henry and Susanna (Flickinger) Meily. She was baptized Mar. 2, 1856, by the Rev. Mr. Romich, confirmed June 27, 1863, by the Rev. Dr. Henry Harbaugh. Mrs. Heilman attended the Swatara Institute, and Linden Hall Seminary, Lititz, from which she was graduated.

Dr. and Mrs. Heilman were married on Nov. 27, 1867, at Jonestown. During her younger life, Mrs. Heilman assisted her husband most ably in the different activities associated with the Churches in which he served his pastorates. At Jonestown and Duncannon she acted as Church organist. They served also the Reformed Churches of Doylestown, Lewisburg, Mechanicsburg, Hamburg and Emmitsburg. Mrs. Heilman was a skilled pianist and taught a number of pupils privately. In 1911, the Heilmans took up their residence at 920 Walnut St., Lebanon, Pa., where Mrs. Heilman rapidly became acquainted, and increased her friendship to a wide circle as the years passed.

She was the last of her family, having been preceded in death by her parents and three brothers, George F., Henry J., and Richard Meily, who were favorably known in their day. Her sorrowing, aged husband alone survives her. Services were held in Tabor Reformed Church on Tuesday afternoon, May 19, with interment at Hill Church Cemetery. The services were conducted by their pastor and friend, Drs. W. D. Happel and I. C. Fisher, and were attended by a large concourse of friends and the Lebanon City ministers of the Reformed Churches.

Many floral offerings bore tributes of loving memories to a life that has been as a sweet fragrance to all who came in touch with her.

Anna Froehlich.

DAVID J. RHEA

Elder David J. Rhea, after a brief but severe illness, died in the hospital at Chambersburg, Pa., May 4, aged 87 years and 6 days. He was born at Waynesboro, Pa., and lived there until moving to Chambersburg 40 years ago. He was an active member of St. Paul Church, serving as deacon until his removal. He at once be-

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976. A cut out in the form of a shield with a design of a boy and a girl on their way to the Children's Day Service. Printed in 10 colors. Punched and Strung. Size, 2 x 2 1/4. Price, \$1.00 per 100.

977. Design of a boy and girl at the Children's Day exercises. Printed in full colors on strong stock. Punched and strung ready for use. Size, 2 x 2 1/4. Price, \$1.00 per 100.



977

CHILDREN'S DAY SOUVENIR CARD, No. 638

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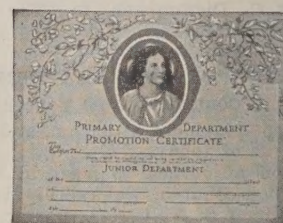


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came identified with Zion Church, and a year later was elected a deacon in this historic Church, serving in that office for 17 years, when he was elected an elder and continued active in this office for 14 years, when on account of advancing age, he asked to be retired. His request was respected by electing him elder emeritus, which honorable position he graced until his death. He represented the congregation at various times in the higher judicatories of the Church.

Mr. Rhea was an intelligent Churchman, and faithfully lived his belief in the Church as the representative organization of the Kingdom of God in the world, or-

ained to become the incarnation of the spirit and life of the Kingdom. He was an inspiration to others by his positive and constant example of heartily partaking in the worship of the Church, and engaging in the work of the congregation as long as age permitted. An appreciative reader of the "Messenger" for many years, his continued interest in the life of the Church at large was revealed in his desire to read his Church paper at intervals of respite from intense suffering during his last illness. The funeral service in charge of his pastor, Rev. Dr. I. W. Hendricks, was held Thursday afternoon, May 7, with burial in Norland Cemetery.

H.